

English Translations of Dzogchen Atiyoga Texts

*Kunjed Gyalpo Series*

## **Ornament of the State of Samantabhadra**

Commentary on the  
*All-Creating King*  
*Pure Perfect Presence*  
*Great Perfection of All Phenomena*

### **Volume Four**

Chapters 41-57 of the *kan byed rgyal po*

Written in Tibetan by Khenpo Zhenphen Öser

Translated into English by Jim Valby



Pure Perfect Presence, through sound, light and rays, manifests all phenomena of the universe. The universe is already primordially enlightened as the non-dual state of compassionate energy and empty wisdom. Primordial liberation is not produced by antidotes, trainings, purifications or transformations. Pure Perfect Presence manifests teachers and teachings which correspond to the interests and capacities of students in different times and places. Practitioners create the fatal obstacle of dualism by struggling with different methods to produce enlightenment. Practitioners deviate from the direct experience of all-pervasive limitless dzogchen by taking refuge in views, meditations, initiations, mandalas, samayas, behavior, paths, levels, subtle teachings and sacred activities. Realization of unfabricated freedom beyond concepts and activities arises through total relaxation in the dzogchen transmission of Pure Perfect Presence.

The fundamental tantra of Dzogchen Semde, *Kunjed Gyalpo*, was re-transmitted on this planet by Guru Garab Dorje a few hundred years after Buddha Shakyamuni's parinirvana. The tantra directly explains instantaneous primordial enlightenment beyond cause and effect. The twentieth century Tibetan abbot, Khenpo Zhenphen Öser, wrote this commentary named *Ornament of the State of Samantabhadra*. With 2400 Tibetan folios, the commentary explains all 84 chapters of the Kunjed Gyalpo. Volume Four of the Kunjed Gyalpo Series includes the root text and commentary on chapters 41-57.

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Volume Three of the *Kunjed Gyalpo* Series (ISBN number 978-0-9822854-2-8) contains the root text and commentary on chapters 30-40.

Volume Four of the *Kunjed Gyalpo* Series (ISBN number 978-0-9822854-3-5) contains the root text and commentary on chapters 41-57.

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Longchenpa's *Kunjed Düdön* and *Rinchen Druwo* (volume 6)

*Kunjed Gyalpo* Root Text with Tibetan Critical Edition (volume 7)

In the fourteenth century AD Longchenpa (1308-1363) wrote down the history of early dzogchen masters who lived from about the third century BC to the ninth century AD.<sup>1</sup> His book explains that Garab Dorje was born to a Buddhist nun in the Dhanakosha region of the country named Oddiyana about 360 years after Buddha Shakyamuni's death. Garab Dorje received dzogchen teachings, including the *Kunjed Gyalpo*, in pure visions. His principal disciple, Manjushrimitra, was born near Budhgaya in India. For 75 years Manjushrimitra studied and practiced with Garab Dorje. When Garab Dorje manifested the rainbow body, Manjushrimitra received his final teaching about primordial knowledge in Garab Dorje's three statements: direct introduction, transcendence of all doubts, and continuation in knowledge. Based upon these three statements, Manjushrimitra divided dzogchen teachings into three sections: semde, longde, and Upadesha.

Longchenpa lists the twenty-one principal dzogchen semde texts in his auto-commentary on his *Chöying Dzöd*. Book #19, the *Kunjed Gyalpo*, is the fundamental root text of dzogchen semde. The 2400 page commentary<sup>2</sup> on the *Kunjed Gyalpo* named *Ornament of the State of Samantabhadra: Commentary on The All-Creating King, Pure Perfect Presence, Great Perfection of All Phenomena*<sup>3</sup> was begun by the 19th century Khenpo Thubten Pema Rabgye<sup>4</sup> with his student, Khenpo Zhenphen Öser,<sup>5</sup> who completed the text after his teacher's death. These scholar-practitioners were knowledgeable about early dzogchen texts translated into Tibetan by Vairocana. They often quote Rongzompa (1012-1088) and Longchenpa. The texts quoted by the authors are listed on pages 390-391.

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<sup>1</sup> *Great History of the Innermost Essence of Dzogchen (Dzogchen Nyingthig Logyü Chenmo)*, which is found in Volume 9 of the *Nyingthig Yazhi*.

<sup>2</sup> The commentary appears in volumes 4010 and 4011 of section W25983, available as Adobe-readable PDF files from the Tibetan Buddhist Resource Center (TBRC) founded by Gene Smith.

<sup>3</sup> *chos thams cad rdzogs pa chen po byang chub kyi sems kun byed rgyal po'i 'grel pa kun bzang dgongs rgyan zhes bya ba bzhugs so.*

<sup>4</sup> Thubten Pema Rabgye (thub bstan pad ma rab rgyas) is person P2DB4992 in the TBRC digital library. His seat was TBRC place G3953, which is mo tshwa dgon (ser shul rdzong) in the autonomous prefecture located in Sichuan province.

<sup>5</sup> mkhan po gzhan phan 'od zer is person P2DB5991 in the TBRC digital library. His seat was also ser shul rdzong, and this commentary is his only known composition.



Seven volumes are planned for this series on the *Kunjed Gyalpo* and its commentary. Like volumes one through three, Volume Four, this current volume, has two parts. Part I contains the English translation from Tibetan of chapters forty-one to fifty-seven of the *Kunjed Gyalpo*, without footnotes.<sup>6</sup>

Part II contains the English translation<sup>7</sup> from Tibetan of the commentary on chapters forty-one to fifty-seven, written by Khenpo Zhenphen Öser, with footnotes. (r) indicates my translation of the root text, which always appears in bold print before each section of the commentary. When Khenpo Zhenphen Öser explains each word from the root text, he puts a small circle under the word. In my English translation of the commentary, I indicate that word by using bold print. The appearance of [452], for example, in the translation of the commentary indicates the approximate beginning of folio number 452 in the Tibetan commentary. The appearance of (p29), for example, in the translation of the commentary indicates the page number where each listed topic is later discussed in the English translation.

Volume Five will contain chapters fifty-eight to eighty-four. Volume Six will contain Longchenpa's special commentaries on the *Kunjed Gyalpo* named *Kunjed Düdön* and *Rinchen Druwo*. Volume Seven will contain the complete English translation of the root text, chapters 1-84, together with the Tibetan critical edition.

Pages 66-67 of Volume One explain how *Kunjed Gyalpo* is the primordial teacher and Sattvavajra is the primordial student. Their dialogue is the basic structure of our text. *Kunjed Gyalpo* and Sattvavajra are not gods, but are symbols for different aspects of our primordial enlightenment. *Kunjed Gyalpo* is our timeless Pure Perfect Presence beyond cause and effect. Sattvavajra is our ordinary analytical-judgmental presence inside time which depends upon cause and effect.

A perfect student must work correctly with the pure threefold dzogchen transmission of a perfect master to concretely remain in the knowledge of primordial enlightenment explained in the *Kunjed Gyalpo*.

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<sup>6</sup> *Kunjed Gyalpo* editions used to prepare this translation include: snga 'gyur bka' ma shin tu rgyas pa, folios 6-285 of volume 3935 of TBRC W25983; mtshams brag, folios 1-198 of volume 604 of TBRC W21521; mkhyen brtse (gting skyed), folios 1-186 of volume 1757 of TBRC W21518; bai ro'i rgyud 'bum, folios 383-435 of Volume 1; sde dge, folios 1-170; sgang steng, folios 1a to 93b.

<sup>7</sup> The root text and commentary were translated from Tibetan into English by Jim Valby, PO Box 235, Shelburne Falls, MA 01370, USA.

## Part I - Root Text

### Translation of the *Kunjed Gyalpo*

#### *All-Creating King Pure Perfect Presence Great Perfection of All Phenomena*

Volume One contains the translation of chapters 1-10.

Volume Two contains the translation of chapters 11-29.

Volume Three contains the translation of chapters 30-40.

Volume Four contains the translation of chapters 41-57, as follows:

#### **Chapter 41 - One Essence**

Then the All-Creating King, Pure Perfect Presence, explained that the essence of all phenomena is his state.

"Hey! You, sacred Sattvavajra, understand my essence! I am Pure Perfect Presence, the lamp which displays. I am the essence of all buddhas of the three times. I am the father and mother of all sentient beings of the three realms. I am the cause of all the phenomena of the animate and inanimate universe. There does not exist even one phenomenon which does not come from me.

"Because I am unlimited and all-pervading, I am the primordial (Source of) the buddhas of the three times. Because I abide equally (in all), beyond concepts, I am the primordial enlightenment of dharmakaya, the essence of non-conceptual absolute equality. Because I enjoy my nature at all times, my state is the primordial enlightenment of sambhogakaya. Because my state is the appearance of self-originated wisdom, my state is the manifest enlightenment of the *thugje* energy of nirmanakaya. Thus I am the Source of all buddhas of the three times.

"Wisdom appears from my Pure Perfect Presence. The five types of self-originated wisdom are (the cause of) the sentient beings of the six lokas. Thus I am the father and mother of the sentient beings of the three realms.

"All phenomena of the animate and inanimate universe are manifestations of my nature. Appearances of the earth element are enlightenment, the primordial manifestations of my state. The water element unifies (everything) in my non-dual state and is the water of Presence Itself which comprises (everything). My state is the fire element which equalizes everything in equality with heat. Abiding equally in everything, fire is enlightenment. My state is unrestricted,

light movement. Unrestricted and moving, the air element is manifest enlightenment. Because I am unobscured, all-pervading and radiant, my state is enlightenment with the name 'space'. There does not exist any phenomenon comprised of the great elements which is some enlightenment not created by me.

"The five elements manifest my essence, with a total of twenty-five parts in the one (Presence). (For example, within the earth element) earth appears, water unites, fire equalizes, air moves, and space manifests with unobscured radiance. These twenty-five parts in the one (Presence) manifest the superior qualities of Pure Perfect Presence. Phenomena are one in non-dual Pure Perfect Presence. Because all phenomena are created by the one (Presence), (everything) is created by the All-Creating King." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-first chapter, which explains *The One Essence*.

## Chapter 42 - *Presence beyond Correction*

Then the All-Creating King, Pure Perfect Presence, explained that enlightenment is exactly the Pure Perfect Presence of all phenomena.

"Hey Mahasattva, listen! Hey! Dharmakaya is Pure Perfect Presence. There is not the smallest piece of some dharmakaya for anyone to fabricate which is other than Pure Perfect Presence. Thus, enlightenment is not something other than Presence. Sambhogakaya is Pure Perfect Presence. It is the dimension which enjoys Pure Perfect Presence. There does not exist a dimension of sambhogakaya other than the forms which manifest from Presence. And nirmanakaya is Pure Perfect Presence. There does not exist any benefit provider for beings other than the emanations of Pure Perfect Presence.

"No buddhas of the three times are other than Pure Perfect Presence. Buddhas in the past previously recognized and experienced uncorrected Presence. Buddhas of the present, through their uncorrected Presence, understand the natural uncorrected state and now benefit beings. Buddhas in the future will not be taught that this self-originated state of Presence must first be corrected.

"(Practitioners) now arrive (in the Source) by entering the uncorrected path, not by using contemplation to fabricate Presence.

"When phenomena, however they manifest, are not understood to be Pure Perfect Presence, there will be no realization through correction and practice.

"Not understanding, one may try to realize through correction. But, even after many eons, one will not discover effortless bliss.

"Hey! Because the three kayas are not other than Presence, there is nothing to correct. The scriptures of the teachers of the three kayas set forth the meaning that one should fabricate. The teachers of the three kayas do not teach the essence of the Teacher of the State. Although the teachers who are involved with fabrication according to (their vehicles) explain a kind of truth, they do not give definitive teaching, but only provisional teaching." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-second chapter, which explains *Non-Correction*.

## Chapter 43 - *Displayer of All Phenomena*

Then the All-Creating King, Pure Perfect Presence, proclaimed that he is the displayer of all phenomena.

"Hey Mahasattva, listen! I am the displayer of all phenomena. My essence has three aspects. I display the three types of teachers. I display the three types of teachings. I display the three (types of) retinues who follow these (teachings).

"Who are the three teachers? - (dharmakaya) teachers, who teach the essence of phenomena, (sambhogakaya) teachers, who teach the nature of phenomena, and (nirmanakaya) teachers, who teach the words of the meaning.

"(Dharmakaya) teachers teach the essence of phenomena by sending forth empowering energy from unborn (space). They teach that all phenomena, however manifested, are the just-that-ness of the real condition.

"(Sambhogakaya) teachers display the nature of phenomena by directly manifesting all phenomena, however they appear, as the kaya of the teacher state. They teach that nothing exists other than the nature of phenomena.

"(Nirmanakaya) teachers teach sounds and words about phenomena by combining sounds (to communicate) the meaning of all phenomena. They teach compositions of sounds and words (to communicate) meaning to sentient beings of the three realms who are ignorant and do not understand.

"For these reasons, the essence of these teachers is explained to be (me).

"The retinues who uphold these (teachings) are of three types.

"Atiyoga retinues, beyond struggle and practice, have confidently entered and abide on the level of enlightenment. Retinues (who abide) on *rigdzin* levels or on the first to the tenth (levels) are not realized, but are on levels of meditation to get closer (to their goal). Retinues who develop bodhichitta and practice with devotion abide on levels where they destroy the (five) poisons (and obtain pleasant) results (through the application of) good causes.

"These (retinues) are said to be the retinues of the three teachers."

(Then Sattvavajra asked:) "Hey Teacher of teachers, All-Creating King! If the three teachers and the groups of retinues are explained like this, how are the three types of teachings explained?" Thus he requested.

"Hey Mahasattva, listen! The dharmakaya teaching explains just-that-ness. Just-that-ness cannot be subdivided into categories. Because all phenomena, however manifested, are the nature of Presence, (phenomena are) just-that-ness. Any practitioners who try to meditate or correct (just-that-ness) cannot understand dharmakaya teaching. They cannot understand that Pure Perfect (Presence), the invisible real condition, is unmistakable just-that-ness. Any practitioners who try to meditate or correct this (just-that-ness) cannot understand their own uncorrected Presence. Pure Perfect Presence is not a phenomenon of the universe. The just-that-ness of Presence is the just-that-ness of the elements. When just-that-ness is not understood, practitioners experience separate (phenomena). Practitioners may search for some space (named) 'just-that-ness'. But, even if victorious ones of the three times searched (for just-that-ness), they could not find it.

"Hey Mahasattva, listen! Sambhogakaya teachings are the enjoyments. The five enjoyments are one (Presence, with five types of) enjoyments of the real condition. Each of the five enjoyments, such as forms, and so forth, has five (subdivisions, so that the total is) twenty-five enjoyments. The twenty-five enjoyments are modes of the five kayas. These modes are said to be the ultimate meaning of the real condition. Sambhogakaya (appears as) the enjoyments of all buddhas and sentient beings. I teach to *rigdzins* and those on the ten levels that they should not experience my forms (in a dualistic way)." Thus he spoke.

"Hey Mahasattva, listen! Nirmanakaya teachings (provide) appropriate benefit through *thugje* energies. Different ideas (manifest for) sentient beings of the three realms. But when (forms, sounds and concepts are considered by disciples to be) the three aspects - Body, Voice and Mind, (the example, meaning and sign of the three vajras of) Body, Voice and Mind (help disciples to) reverse these different ideas (into unborn emptiness). After (disciples) overcome attachment to sense organs and objects and are taught what is a suitable isolated environment, my *thugje* energies give teachings which guide them.

"Hey Mahasattva, listen! Because I am the displayer of all phenomena, I display my essence to buddhas. I display my essence to sentient beings. Because I display the essence, I am proclaimed to be the displayer.

"Understand my essence in this way! Teachers, teachings and retainues are not other than the three aspects of my essence. The Teacher is unceasing self-originated wisdom. The teaching is my uncorrected essence. Retainues who grasp these (teachings) grasp my nature." Thus he spoke.



From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-third chapter, which explains the *Proclamation of the Teacher*.

## Chapter 44 - *High Capacity for Dzogchen*

Then the All-Creating King, Pure Perfect Presence, explained the meaning of not performing actions for the (already accomplished) state.

"Hey Mahasattva! This state with nothing to do is the essence of me, the All-Creator. Non-action in me means that, because I am already primordially accomplished, I am the real condition beyond actions.

"Within the essence of me, the real condition, there is no action (to correct) my essence. That which is named 'essence' is an essence beyond correction. You, Sattvavajra, should not try to correct Pure Perfect (Presence). If Sattvavajra corrects the (real condition), you are correcting me, the All-Creator. All phenomena, however manifested, are the essence of me, the All-Creator.

"Hey Mahasattva, you listen! If you try to meditate my essence which never changes, you are trying to correct and transform (my essence). If you try to accomplish my primordial self-perfection, you are trying to correct me.

"There does not exist (some other place) of arrival (reached) by traveling in me. There is no realization through searching. There is no purification through purifying in me. Understand that there is no object not seen in me. Understand that there are no paths not traveled in me. There are no obstacles not already purified in me. Unlimited, beyond objects, and unfabricated, (I, Pure Perfect Presence) transcend conceptual realms.

"Even dualistically hypothesized phenomena manifest my nature.

"If you try to renounce or interrupt (phenomena), for three eons you will not meet with me, the All-Creator.

"These phenomena of undesirable (impurities) are my nature.

"Hey Mahasattva! Pure Perfect Presence is the King who Creates All. (Phenomena) created by all-creating Pure Perfect Presence are not creations other than Pure Perfect Presence. Pure Perfect Presence is primordially unmistakable.

"Being primordial, (Presence) is primordially unmistakable. Do not postulate truth or falsehood about unmistakable (Presence). (Presence) transcends cause, truth, effect, struggle and accomplishment.

"When one does not understand that the already accomplished state transcends struggle and practice, one may consider that there will be realization through meditation which applies struggle and practice. There is no greater obstacle than this (consideration for the experience of) Pure Perfect (Presence).

"Because (wisdom) is unlimited, non-conceptual, and beyond contemplation in any form, it abides naturally in the dimension of non-conceptual equality. Do not produce a mind which strives for what is primordially accomplished. Anyone who abides in this great bliss is the Source of all phenomena.

"Presence does not perform any benefit for self or other. Because the unifier, the Source which unifies everything, does not see (in a dualistic way), the Mind of buddhas of the three times manifests, and the Presence of all sentient beings also manifests without obscuration.

"Hey Mahasattva, listen! I, the All-Creator, have already accomplished the benefit of sentient beings. It is not necessary that the benefit accomplished by me also be performed by others. Teachings which depend upon other (causes and conditions) are not my transmission. In me everything is perfected, primordially completely accomplished.

"There is no need to meditate some view about what is already primordially established. There is no need to preserve samayas about what is primordially pure. Because everything abides on the level of primordial Pure Perfect (Presence), there is no need to train on the *rigdzin* levels or ten levels. Because (everything) is primordially self-perfected beyond effort, there has never been the need to perform sacred activities tied to effort. Because self-originated wisdom cannot be conceived as an object, there is no need for the wisdom of *rigpa* to eliminate objects. Because (these five qualities) of the great bliss of dharmakaya Presence are one (with wisdom), (all phenomena) are the one (Presence) and cannot be differentiated into three times - past, future (and present).

"All the Perfections, including times and places, are one. Because all (Perfections) have one (essence), all (phenomena) are perfected in me. Because all (phenomena) are perfected in me, dzogchen, as explained above, there is no need to achieve something by searching (elsewhere, using) views, behaviors, sacred activities, samayas, levels and paths.

"When those who do not understand apply effort and practice, they contradict the meaning of 'beyond cause and effect'. They will not meet with great bliss beyond action. Through the disease of effort and practice, they are conditioned by ignorance.

"Because dzogchen beyond cause and effect is not the domain of these practitioners lacking capacity, they engage in teachings of cause and effect." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-fourth chapter, which explains that *It Is Futile to Teach Dzogchen to Practitioners Lacking Capacity*.

## Chapter 45 - *Beyond Meditation of a View*

Then the All-Creating King, Pure Perfect Presence, taught this concise teaching that dzogchen is beyond the meditation of a view.

"Hey Mahasattva! My view is beyond meditation. (Because) I am the All-Creator, there is nothing to meditate about me. My all-creating state is not an object to meditate. Beyond fabrication, I abide naturally in all phenomena.

"(Although) there is nothing to meditate about my essence which (primordially) abides, the three kaya teachers who manifested from me teach that the real condition which directly manifests from me is the suffering of the five passions. Never relaxing beyond fabrication, they teach meditation, discipline, renunciation and blocking, which contradict the state beyond fabrication.

"After nirmanakaya teachers compassionately use empowering energies to guide the four types of heretics into the retinue (of sravakayana and pratyekabuddhayana), they teach (renunciation and interruption). Thus the practitioners do not realize this bliss beyond action.

"Hey Mahasattva! Saying that the real condition which directly manifests from me produces the suffering of the five passions, bodhisattvas from the first up to the tenth spiritual level conceive and analyze two types of truth. Following nirmanakaya teachings, they conceive, analyze, meditate, and realize that (phenomena) exist relatively but ultimately have no essence. (Bodhisattvas on this path) contradict my natural state beyond fabrication.

"Hey Mahasattva! Sambhogakaya teachers give teachings to their retinue about this real condition which directly manifested from me, the unfabricated natural real condition. Not understanding the natural state beyond fabrication, (followers of kriyatantra) empower the outer and inner universe in purity. They use many practices with branches, (such as the five factors of manifest) enlightenment, to make the visualized wisdom deity appear. After offering for just an instant, they ask (the deity) to depart and dissolve their contemplation. This (alternation of) visualization and dissolution again and again is like (the creation and destruction of) sand castles (built and destroyed by) children (playing). This (practice) contradicts my natural state beyond fabrication.

"Hey Mahasattva, listen! (Followers of) the teachings of the (yogatantra) teachers, who manifested from me, cultivate contemplation with and without characteristics in the directly manifest real condition which originated from me. They accept and reject in the unique real

condition. They meditate the separate modes of jnanasattva and samayasattva and hope that their friends will grant siddhis. These meditations which perceive dualism in the one (Presence) are mistaken. There is no realization through (maintaining) a duality in the one essence.

"Hey Mahasattva, listen! (Followers of inner tantras) try to establish vajra-like pure mind-streams of their aggregates, elements, consciousnesses, sense organs and sense objects in my directly manifest essence. Cultivating practices with the four aspects of approach and attainment, they emanate and re-absorb (light rays) of mind which make offerings to exalted beings and provide benefit for ordinary beings. Dissolving the emanations and reabsorptions, they strive to obtain siddhis. They meditate to obtain (what are already) their own siddhis. In this way they become exhausted from mental contemplations.

"The non-meditation of the dzogchen view is the quality of my all-creating Presence. This supreme quality of Pure Perfect Presence does not require the hardships of trying to discover and achieve. Beyond causes and conditions, Presence does not require karmic efforts. There is no need to achieve some other goal.

"There is no need to apply meditation, (mistakenly considered higher than) the nature of the real condition. Because the real condition is unborn, there do not exist antidotes which need to destroy something. Because Presence does not depend upon other (causes and conditions), one should not strive for calm state meditation. Anyone who tries to meditate me will never meet me through the application of meditation.

"Because (everything) is my directly manifest real condition, there is no need to reject what does not produce suffering. Because (the essence) is self-originated, beyond origination and cessation, there is no need to negate sense objects, dependent origination, and ignorance. There is no need to practice the self-originated totally pure real condition. Because (Presence) is primordially pure, there is no need to purify with ritual cleanliness. Because (kayas and wisdoms) are primordially self-perfected, there is no need to apply effort and practice.

"If one observes, one sees that there does not exist an impure phenomenon. All phenomena of (the energies of) just-that-ness, apparent forms, and Samantabhadra which appear to the six sense organs are nothing other than (pure wisdom). Practitioners who use meditation to realize some (other purity) are like blind people chasing the sky.

"My essence transcends all frames of reference. Because the phenomena directly manifested by me are my nature as experienced by all beings, the variety of sense perceptions display my nature. Everyone should understand that these phenomena are my essence.

"If someone does not recognize that these (phenomena) are my essence, do not teach the vehicle of me, the All-Creator. Those without capacity for dzogchen meaning grasp the provisional teachings of the vehicles of cause and effect. If those without capacity who delight in cause and effect were taught my state which primordially transcends frames of reference, they would affirm or negate (my state). If they were taught, they would deny natural Presence and continually transmigrate in samsara, taking birth in the six (classes of beings).

"Hey Mahasattva, understand my state! Because my state transcends all frames of reference, it cannot be established through words and it transcends the dimension of the senses. My essence abides as the *thigle* which unifies (phenomena). It is said to be non-conceptual, non-dual, primordial and unique.

"There is no need to apply visualizations to preserve samayas. There is no need to meditate (deities) to perform sacred activities. There is no (need for) travel on paths. There is no (need for) purification on levels. There is no (need to) search for some real condition other than natural (Presence). Non-conceptual self-originated wisdom has never been disturbed (by karma and emotions). This is the transmission of me, the All-Creator, which is not (taught) by others. Because (Presence) transcends cause and effect, do not apply struggle and practice. Because Presence is not produced (from causes), do not meditate something concrete. Because Presence was never born (from causes), do not fear destruction. Because I am invisible, transcend referential meditations.

"Because non-conceptual equality naturally abides in the all-pervading vast expanse of total bliss, do not try (to cultivate) non-conceptual contemplation with one-pointed fixation upon the essence of some invisible real condition.

"Hey Mahasattva! If one meditates, any meditation will be the disease of (struggling which does not connect with) me. The Source of all phenomena is Pure Perfect Presence. Because Pure Perfect Presence transcends dualism, there does not exist even the tiniest thing to be meditated. In the same way that the meditations explained above do not realize the goal, it is also taught that meditations of me do not (realize the goal).

"Hey Mahasattva, look at me! I am the All-Creator, Pure Perfect Presence. Created by the All-Creator, everything created was created as the state (of Presence).

" 'All' means absolutely every (phenomenon). 'Creator' means that everything was created by this Source. 'Pure' means not existing as some object. 'Perfect' means that the Source is perfect as the Source of

all. 'Presence' means that self-originated wisdom is present at all times." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-fifth chapter, which explains *Non-Meditation of a View*.



## **Chapter 46 - *Dzogchen Samayas Transcend Preservation***

Then the All-Creating King, Pure Perfect Presence, taught that dzogchen samayas transcend preservation.

"Hey Mahasattva, listen! Dzogchen samayas are said to transcend preservation. The essence of all-creating Pure Perfect Presence is the unproduced essence beyond concepts. When various productions of magical displays appear as objects, it is taught that 'these objects are my essence'. One should transcend the dimension of concepts, without evaluating these (phenomena).

"Because Presence is beyond attachment to objects, rejection and acceptance, (there are the dzogchen samayas of) absence, omnipresence, oneness and self-perfection, which transcend all vows and rules to be preserved.

"After the three teachers who manifest from my state beyond preservation empower the four types of heretics with compassionate energies, the four retinues observe the vinaya. The rules to be observed are (summarized) as follows: the quantities of root and branch rules to be observed are two hundred fifty and five hundred fifty.

"When trying to preserve (the precepts, practitioners) may not understand the quantities and meanings. Therefore, they are not able to maintain the discipline. (Actually), there is no way (for them) to preserve (the precepts). All dzogchen behavior transcends concepts.

"The ocean-like, unlimited, innumerable disciplines (of bodhisattvas) can be summarized by the three types (of actions) of body, speech and mind.

"Because (bodhisattvas believe that) suffering comes from (attachment to) sense objects, their bodies (are required) to walk and sit (in places) without much room to move around. Their voices have difficulty to speak only the truth with the meanings of their words. And the ideas of their minds completely contradict truth. Even with unmistakable ideas, (the natural state) cannot be accomplished. Because (bodhisattvas) are (controlled) by these tight knots of the disciplines of body, voice (and mind), it is very difficult for them to recognize the state of (ultimate) truth or to recognize the state beyond preservation and violation. The state beyond preservation and violation is the transmission of the All-Creator.

"Hey Mahasattva, listen! The teachers who manifest from me transmit (samayas to disciples) about using favorable time periods of planets and stars to apply outer and inner purifying ablutions. They claim to benefit beings (through) their discipline and morality.

"(But followers of outer tantras) cannot completely keep their promises in the correct manner. When their promises are not kept, confession does not purify (the offense of not recognizing) Presence. For a long time they violate and remain distant from my state beyond preservation.

"Hey! The samayas of the three secret vajras (of mahayoga and anuyoga) are the three root samayas and the five (sets of five) secondary samayas.

"The three root (samayas) are subsumed under Body, Voice and Mind.

"The body is shackled when it is meditated to be the Body of the deity (to maintain the samaya of) Body. Voice is not calmed (by reciting) mantras and (remembering) contemplation. When mind grasps (the qualities of) contemplation (and the) emanation-reabsorption (of light rays), (practitioners of inner tantra) are separated from the joy of (dzogchen) samayas, the non-conceptual root (of all samayas).

"The five types of secondary (samayas) are as follows.

"The first subdivision is the samaya of things to be understood. (Practitioners of inner tantra try to) understand that the five aggregates, the five types of elements, consciousnesses, sense organs, objects, and so forth, are the essence of deities and mandala. But these (paths) do not experience what transcends known and knower.

"The five types of samayas to be practiced are liberation, union, stealing, sexual misconduct and lying. Those who are skilled in the methods should apply these five types. If (these actions) are not applied, (practitioners of inner tantra) consider that (the samayas have been) violated. But conceptual behavior is separate from equality beyond concepts.

"The five types of samayas which should be readily accepted are the five sacred substances, such as excrement, urine, and so forth, from which the five kayas of the victorious ones are said to be realized. After emanation and reabsorption are practiced with the five syllables of the five heroes, the five kayas of the victorious ones are readily accepted. But, if (the five nectars) are not readily accepted, (practitioners of inner tantra) have the concept that the five kayas cannot be realized. Thus they cannot realize the non-conceptual state beyond acceptance and rejection.

"The five types of sacred substances which should not be rejected are the five poisons, such as attachment, aversion, and so forth. As the great samayas of the secret vajra(yana), the five emotions should be transformed into the five types of wisdom. (Practitioners of inner tantra consider that) the five poisons should not be rejected, but should

be accepted as the five types of wisdom. But the bliss beyond acceptance and rejection cannot be realized in this way.

"The five types of samayas to be accomplished refers to the consideration that (practitioners of inner tantra) should realize that the five aggregates, five elements, (eight) consciousnesses and (five) sense objects are the mandala. Completing the three contemplations and the five rituals, (practitioners try to) accomplish the mandala of the five families of the victorious ones. But, because they are (distracted from) Presence by their struggles with the contemplations and the five rituals, they contradict the self-perfected state beyond concepts. The meditated Body (of the deity) is like a non-conceptual rainbow. Ritual words and mantra recitations are like gray reeds. The applications of struggles and practices do not become the self-perfected state. (If the self-perfected state) does not already exist (in the base, then the self-perfected state) certainly will not exist because of practicing.

"In my all-creating state, there are no samayas which should be preserved. Because (my state) is beyond causes and conditions, there is no need to struggle and practice. Because (all activities) are self-perfected, there is no need to apply any practice. Because (everything) is (already) wisdom, there is no need to (newly) understand any concept. Because (the five families and five wisdoms) are self-originated, there is no need for causes and conditions. Because (wisdom and emotions) are beyond good and evil, there is no need to accept and reject.

"Because there are no (samayas to be preserved), I use the word 'absence'. Because there is unceasing wisdom without any concrete application, I use the word 'omnipresence'. Because everything is all together in Presence, I use the word 'oneness'. Because all phenomena, however they appear, are perfected in Pure Perfect Presence, (the abode of) certainty, I use the word 'self-perfection'.

"In the real condition of heat, cold, hunger, thirst, idiocy and deafness, the three kaya (teachers teach) to their fearful retinuees six rituals to escape (suffering). But, as explained above, there is no need to struggle and practice. Because the cause (of everything) is self-originated wisdom, (struggle and practice) never become (wisdom) through the influence of secondary karmic conditions.

"Because the essence of the real condition never becomes anything (good or evil), I do not teach realization through efforts. Because self-originated wisdom cannot be equaled by any (compounded phenomenon), the self-originated state can never be realized through karmic causes and conditions.

"(Presence) cannot be established using the two truths.

"How could these uncertain, indecisive teachings (which distinguish) two types of truth in the one definitive truth explain the one definitive state?

"Practitioners who are attached to the (concept of) persons and phenomena speak about the application of the principles of cause and effect (taught by) the three (kaya) teachers. They (mistakenly consider that one) should use the four (logical arguments of) valid cognition related to the two truths.

"Because I, the All-Creator, created all phenomena, there is no need for two truths about the phenomena created by me. This (concept of the) need for two truths about the phenomena created by me, as well as everything created by me, is created in Pure Perfect Presence. Ultimate truth and relative truth do not exist in Pure Perfect Presence." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-sixth chapter, which explains *Samayas Beyond Preservation*.

## Chapter 47 - *Dzogchen Sacred Activities Transcend Effort*

Then the All-Creating King, Pure Perfect Presence, explained that dzogchen sacred activities are effortless.

"Hey Mahasattva, listen! I, the All-Creator, am dzogchen. Because dzogchen is already self-perfected, sacred activities are said to be primordial and effortless.

"The three kaya teachers who manifest from me proclaim that sacred activities should be applied. They give teachings to their respective retinues about which actions to apply. Each (teacher) teaches applied actions which are specific (to the disciple).

"Nirmanakaya teachers teach the application of activities based upon causes. Body, voice and mind should follow the immeasurables. The precepts of the body are to renounce killing, stealing and sexual misconduct. The precepts of the voice are to renounce speech which is foolish, harsh, false, divisive, and so forth. (The precepts of the) mind are to renounce covetousness, malice and wrong views. After establishing the ten actions of virtuous behavior as the cause and after applying the ten paramitas, (such as) generosity, morality, (and so forth), followers hope to attain (provisional) spiritual levels and the (ultimate level of) universal light. But the practice of these exhausting activities for three eons is not taught by me, the All-Creator.

"Sambhogakaya teachers teach to their retinues. (These teachers of the three outer tantras) teach activities based upon cause and effect. Followers of sattvayoga have the following activities of contemplation: they purify (everything) outer and inner, using bathing and ritual purifications; they empower (everything), using the activities of the (four) miracles; and, seeing the duality of jnanasattva and samayasattva, they make offerings with activities such as contemplation and then ask the deity to depart. (While performing) these activities for seven human lifetimes, they become exhausted.

"Dharmakaya (teachers) take the sambhogakaya form (of Vajradhara) to teach to retinues of mahayoga (and anuyoga). They teach (that everything) is the total state. Followers meditate that the (aspects of their) being are the deities, together with their families and colors, in the pure mandalas. Followers perform the sacred activities of pacification with deities of pacification. They perform the sacred activities of expansion with deities of expansion. They perform the sacred activities of control with deities of power. They perform the sacred activities of reduction to emptiness with deities of subjugation. They attain *rigdzin* (levels) of control over lifespan and (maha)mudra (deity form). Without realizing, they become exhausted from these four types of sacred

activities. Sacred activities beyond efforts and actions are not realized by these (paths).

"Because dzogchen primordially transcends cause and effect, the effortless state is not realized through struggles and practices.

"(Those who follow) the teachings of teachers who consider that effects (come from) causes make judgments according to the ordinary phenomena of the world. They try to obtain the effect by struggling with the cause. But Presence does not have a cause (sentient being) and primordially does not have an effect (buddha).

"Because Pure Perfect Presence has never originated, one should not, being familiar with the examples of phenomena which originate in the world, assume that (Presence) originates (from causes) and ceases (due to conditions).

"When one does not investigate how self-originated (wisdom) is beyond causes and conditions, one may assume that (wisdom) is an ordinary worldly phenomenon. One may say, 'The effect (of enlightenment) will manifest from efforts with causes'. This (idea) is a provisional teaching of the vehicles of cause and effect.

"Hey Mahasattva, listen! How is the term 'wisdom' explained? Self-originated wisdom means unceasing (energies), non-origination from causes, and beyond comparison (to any compounded phenomenon). Because this wisdom produces everything, the real condition cannot be produced through some other (path).

"The assumption that Presence is a worldly phenomenon of cause and effect will not produce the effortless goal. Because Pure Perfect Presence is beyond causes and conditions, do not assume that Presence is a worldly phenomenon which originates and ceases. Because Pure Perfect Presence is not produced by secondary conditions, do not accept the example of a worldly phenomenon which is produced by secondary conditions.

"Hey Mahasattva! Those who desire supreme qualities and then apply efforts to meditate and accomplish will not realize these supreme qualities through their efforts with meditation and accomplishment. The supreme qualities are primordially self-originated supreme qualities. By meditating, practitioners try to fabricate the state of enlightenment. Practitioners who try to fabricate the state of enlightenment renounce all buddhas. Even if this fabrication is not the renunciation of (taking refuge in) buddhas, because this fabrication renounces natural Pure Perfect Presence, for eons these practitioners will not meet the natural state.

"Hey Mahasattva! Do not try to cultivate a contemplation with mind. Do not try to distinguish wisdom objects. There is no need for the voice to recite heart mantras (of the principal deity) or the mantras (of

the groups of deities). There is no need for deliberate hand gestures. With the mind do not apply activities of (deity) contemplation or the emanation and reabsorption (of light rays).

"When the practitioner abides in the (natural) realm, (Presence is) self-perfected and unmoved (by actions). Abiding in natural (meditation), the practitioner does not fabricate anything. The non-action of remaining in natural, effortless (Presence) is said to be the supreme sacred activity. Understanding this meaning, do not apply the (four) types of sacred activities. Remain in just-that-ness without applying activities.

"Anyone who remains in just-that-ness realizes unfabricated, unmistakable (Presence). 'Just' means unfabricated. 'That' means unmistakable. 'Ness' means the unmistakable essence (of Presence) Itself. There does not exist some phenomenon of enlightenment other than just-that-ness." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-seventh chapter, which explains *Sacred Activities Beyond Effort*.

## Chapter 48 - All-Creating Base

Then the All-Creating King, Pure Perfect Presence, proclaimed that the base of all phenomena is the all-creating state.

"Hey Mahasattva, listen! I, the All-Creator, am the Pure Perfect Presence of everything. Pure Perfect Presence is the base of all phenomena. Because (everything originates) from the three aspects of my all-creating state, (Presence) comprises everything needed for the Perfections.

"The three (aspects) of the essence should be understood to be unoriginated (emptiness), unceasing (energies), and the manifestation of miraculous displays which arise without interruption. These three are said to be (the base of the three) Perfections. The Perfection of teachings, the base of doctrines, (manifests) from the unborn essence not produced (by causes). The Perfection of the three teachers (manifests) from the unobscured, unrestricted essence. The Perfection of the three essential types of retinues (manifests) from the nature of the miraculous displays which are born from the unborn (realm).

"Hey Mahasattva, listen! The three types of teachers of my unceasing state (teach) about my essence, the unique real condition, to the three retinues which manifest as miraculous displays produced (from the unborn state). (Corresponding to the) karma (of each retinue), they teach six bases of methods to help (followers) understand the one just-that-ness of my real condition.

"Views create the base for seeing the real condition. Views are methods to experience (meaning). But, because there is no object to be conceived as the unborn (essence), when practitioners look, there is nothing to be seen in just-that-ness.

"Samayas create the base to remove one's defects. Samayas are methods to be without obstacles. But, because just-that-ness has never been an object to be preserved, even if practitioners preserve (samayas), they do not succeed in just-that-ness.

"Sacred activities create the base for realization. Sacred activities are methods to apply efforts. Because just-that-ness has never been an object to be pursued through efforts, (the goals) of sacred activities regarding just-that-ness are never accomplished.

"Travels on paths create the base for arrival. Paths are methods to arrive at destinations. But, because there is no path to travel to just-that-ness, the arrival destination of travels is not just-that-ness.

"Spiritual levels create the base for abiding. Levels are methods (to arrive at a place where more) training is not necessary. But, because



just-that-ness already abides in all phenomena, there is no (need for new) training to abide (on some other level).

"Wisdoms create the base for understanding. Wisdoms are methods to understand the real condition. But, because just-that-ness is not an object to be understood, self-originated wisdom cannot be conceived as an object.

"Hey Mahasattva, listen! Although Pure Perfect Presence is the base of phenomena, (teachers) teach the theory and practice of the six different vehicles. They teach to their retinues dependence upon cause and effect. According to their individual (capacities) and opinions about each (topic, followers) apply efforts, using the six bases of theory and practice. But, because just-that-ness is not an object to be pursued with efforts, and because their efforts try to fabricate just-that-ness, they never recognize that natural Presence is the base beyond fabrication.

"Hey Mahasattva, listen! Here is the explanation that the (dzogchen) view transcends meditation. Because the root of phenomena is nothing other than natural (Presence) and because (Presence) does not exist as something to see in itself by itself, natural (Presence) transcends (meditation). Thus, such an object is not explained by me. Rather, I teach that the view transcends meditation.

"Here is the explanation that (dzogchen) samayas transcend preservation. Because natural Presence is unblocked, preservation cannot succeed. Because wisdom is self-originated, (Presence) transcends preservation.

"Hey! Here is the explanation that (dzogchen) sacred activities transcend effort. Because dzogchen primordially transcends causes and effects, dzogchen sacred activities transcend the desire for some goal. (Followers of lower vehicles) have the desire to produce their goal from the causes (of sacred activities). But, because (dzogchen) sacred activities (are primordially self-perfected) beyond efforts, there is the explanation that sacred activities transcend effort.

"Here is the explanation that the (dzogchen) path transcends travel. Hey! The travels of buddhas of the three times and sentient beings of the three realms are travels on the path of Pure Perfect Presence. In Presence there is no duality of buddhas and sentient beings. Presence does not travel a path to Presence.

"Here is the explanation that the level (of Presence) transcends training. Those who follow (vehicles involving) causes and effects desire to realize by training on this level of dharmadhatu, Pure Perfect Presence. But I do not transmit that this level of Pure Perfect Presence is realized through fabrication or purification.

"Here is the explanation that wisdom cannot be conceived as an object. Objects are the self-originated wisdom of primordial (Presence). In wisdom there does not exist any object (which is other than) wisdom." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-eighth chapter, which explains that *the Base of All Phenomena Is the All-Creating State*.

## Chapter 49 - *Beyond Training on Levels*

Then the All-Creating King, Pure Perfect Presence, explained that everything is the (universal) level which abides in me.

"Hey Mahasattva! I, the All-Creating King, am the Source, the Pure Perfect (Presence) of everything. The essence of Pure Perfect Presence is the citadel of dharmadhatu. Not even one of all buddhas of the three times and all sentient beings of the three realms does not abide in this place, the vast dimension, Presence. Presence is the level and abode of everything. Everything abides on this (level) beyond union and separation. There is no need to travel or purify on this level. When practitioners try to travel and purify on this level, they are trying to correct natural Presence. Correction could never purify natural Presence. Presence is the universal level, the abode of everything.

"Hey Mahasattva, listen! The three kaya teachers who manifest from me teach three types of categorical levels to their retinues who delight in cause and effect. They teach the level of development, the level of practice, and the level of accomplishment. On the level of development, followers develop the four (aspects of) mind. On the level of practice, they apply the ten practices of mind. On the level of accomplishment, they desire to realize. Because these are provisional teachings, I do not teach that they are the authentic definitive (teaching).

"Listen to my teaching on the authentic definitive (meaning). Because Pure Perfect Presence transcends causes and conditions, Pure Perfect Presence cannot be produced on a level of development. If Pure Perfect Presence could be produced on a level of development, the space of dharmadhatu would not have room for Pure Perfect Presence. When practitioners are governed by the awareness of good and bad karma and try to renounce the real condition of outer objects, nothing is abandoned. They try to block, even though self-originated wisdom cannot be blocked. Even though self-originated wisdom cannot be conceived as an object, they try to subjugate the idea that 'object and subject exist'. Actually, Pure Perfect Presence cannot be produced.

"On the level of practice, (practitioners) apply the ten (paramita practices) of enlightenment. But no phenomenon, however it appears, ever moves away from Pure Perfect Presence. Phenomena are nothing more than appearances of the space-like real condition. In the same way that not even the smallest particle ever moves away from space, nothing ever moves away from Pure Perfect Presence.

"On the level of accomplishment, (followers) desire to realize enlightenment. They assign six names to the level of accomplishing enlightenment: universal light, desireless lotus eye, vajrapani,

ghanavyuha, great accumulation of the chakra (of letters) or vajradhara, and samantabhadra indivisibility of cause and effect. But, because the essence of Presence transcends causes and conditions, I do not teach a goal to be realized through accomplishments.

"The essence of Presence is explained to appear with six (qualities).

"The six (qualities) of the essence of Presence are as follows. The signs of unceasing self-originated wisdom which shine clearly everywhere as the five sense organs are given the name 'universal light'.

"The (level) which cannot be conceived as an object and is beyond attachment is given the name 'desireless lotus eye'.

"The name 'vajrapani' is given by me to Pure Perfect Presence beyond origination and cessation.

"The name 'level of ghanavyuha' is given to the immeasurable real condition, the natural essence which displays self-originated wisdom in non-conceptual equality.

"All phenomena which abide as natural (energies) in this mandala of the essence of Pure Perfect Presence (are given the name) 'levels of the great accumulation of the chakra of letters'. The name 'level of vajradhara' is given because Body, Voice and Mind are beyond origination and cessation.

"There is no duality of cause and effect in Pure Perfect Presence. Because all phenomena which manifest from Presence primordially transcend good, evil, acceptance and rejection, the 'level of indivisibility' is explained by me.

"Because all buddhas of the three times and sentient beings of the three realms manifested from and abide in the dharmadhatu of Pure Perfect Presence, the Pure Perfect Presence of dharmadhatu is named the 'level of all practice'." Thus he spoke.

These so-called levels of the accomplishment of enlightenment, which are named and explained above as if other than the essence of Pure Perfect Presence, (actually) abide in Pure Perfect Presence. This concludes the explanation of the 'level beyond training'.

From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-ninth chapter, which explains that *the Dzogchen Level Is beyond Training*.

## Chapter 50 - *Wisdom beyond Obscuration*

Then the All-Creating King, Pure Perfect Presence, explained that the self-originated wisdom of Pure Perfect Presence transcends obstacles.

"Hey Mahasattva, listen. Wisdom named 'wisdom' is the wisdom of primordial awareness. Self-originated wisdom is primordial awareness.

"But the (type of) wisdom which is conceived as an object is not self-originated, because it originates from (the conditions of different) objects. (This type of wisdom) does not manifest clearly when there is no object.

"Thus, this self-originated wisdom is wisdom which is primordially aware, and the name 'wisdom (self-originated primordial awareness)' is given. But the wisdoms of the teachers of the retinues are (types of) wisdom which characterize objects. These (types of wisdom) construct concepts about objects, and are (only) the wisdom-energies of intellectual knowledge.

"Perceived objects manifest from Pure Perfect Presence. (Wisdom) is Pure Perfect Presence which cannot be conceived as an object. Because wisdom is self-originated, do not try to cultivate this (wisdom) with contemplation. When one does not try to cultivate contemplation, the karmic tendencies of contemplation are not accumulated. This real condition beyond karmic tendencies is said to be the state of all buddhas of the three times. The state of all buddhas of the three times abides in absolute equality and cannot be conceived as an object.

"Hey Mahasattva, listen! Because the self-originated wisdom of the Mind of all buddhas of the three times primordially transcends concepts, do not compose (concepts) about buddhas, who transcend all conceivable objects. When any atiyoga practitioner with suitable (capacity) abides beyond concepts, the state of buddhas is enacted.

"Hey Mahasattva, listen! Self-originated wisdom enacts the state of buddhas. When self-originated wisdom is not conceived as an object, one is not conditioned by the karmic tendencies of concepts. Actions accumulate the karmic tendencies to construct contemplation. But karmic tendencies do not exist in non-conceptual (contemplation).

"The five non-conceptual self-originated wisdoms are said to be the five senses, the nature of the minds (of sentient beings). The unceasing (radiance of) self-originated wisdom directly manifests the nature of Pure Perfect Presence. Because the unceasing specific appearances of self-originated wisdom manifest through natural

conditions, do not reject them. When one has no concept of contemplation, karmic tendencies are not accumulated.

"Just this is the state of buddhas of the three times. When one abides in this (wisdom) which cannot be conceived as any (kind of object), there is no (struggle) in me and no benefit for beings. Those who abide in this Pure Perfect Presence of dharmakaya are united in the state of all buddhas of the three times.

"Hey Mahasattva! Through the meaning of these words, directly understand and experience *rigpa*. Self-originated wisdom abides as the five (sense) objects. The five wisdoms are not desires for the five objects. The five desirable sense objects manifest as the five wisdoms. Because these objects are primordially wisdom, I do not teach the duality of objects and wisdoms. Thus objects are self-originated wisdom.

"Even though there is no (wisdom) other than the one self-originated wisdom, teachers of retinues who manifest from me use objectification to develop multiple types of wisdom which are given the name '(self-originated) wisdom'. Even though the essence of the one (wisdom really) is the specific appearance, this one wisdom is differentiated into an object (aspect) and a subject aspect which gives names to (perceived) objects. This confused analysis is not the definitive (teaching) of self-originated wisdom (taught) by me, the All-Creator.

"Wishful retinues give names to my one all-creating essence.

"Some give the name 'Pure Perfect Presence'. Some give the name 'dharmadhatu'. Some give the name 'realm of space'. Some give the name 'self-originated wisdom'. Some give the name 'dharmakaya'. Some give the name 'sambhogakaya'. Some give the name 'nirmanakaya'. Some give the name 'Body, Voice and Mind'. Some give the name 'omniscience'. Some give the name 'all aspects'. Some give the name 'three or four wisdoms'. Some give the name 'five wisdoms'. Some give the name 'space and wisdom'.

"The names given to the one self-originated Pure Perfect Presence express limited ways to perceive my self-originated state." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the fiftieth chapter, which explains *Self-Originated Wisdom*.

## Chapter 51 - *Path beyond Travel*

Then the All-Creating King, Pure Perfect Presence, explained that the dzogchen path transcends travel.

"Hey Mahasattva, listen! I, the All-Creating King, am Pure Perfect Presence. Pure Perfect Presence is the universal path of all. (All) three (aspects) - place, dimension and level of enlightenment - are not somewhere else, but abide naturally in this (Presence). Dharmadhatu and the real condition abide in this (Presence). The realms of space and paradises abide in this (Presence).

"The level and dimension of enlightenment is Pure Perfect Presence. There does not exist some path or place (of arrival reached) by trying to travel elsewhere. Through travel on the path of space one does not arrive (elsewhere).

"Hey Mahasattva, listen! The three kaya teachers who manifest from me teach that there are paths to travel. They teach that there are five or three paths to travel. (Followers) desire to arrive (at enlightenment) by traveling on these (paths). The desire to realize (using these teachings of) cause and effect is not compatible with dzogchen beyond travel.

"While gathering the two accumulations on the five (paths of) preparation, application, meditation, seeing and realization, (followers of vehicles of characteristics) meditate to conquer the two dualistic (obscurations) and (desire to) realize the (direct) perception of phenomena. But, because they do not encounter the path beyond travel to this (primordially accomplished) goal, they do not (even) hear the phrase, 'total bliss beyond struggle and practice'.

"The three paths explained by goal-oriented secret (vehicles of vajrayana) are just-that-ness, total manifestations, (and the seed syllable cause). (Followers) meditate to become familiar with the 'paths of the three kayas'. They use the four (branches of) approach and achievement, (each subdivided into) cause and effect, to travel to the self-originated (wisdom of the) real condition. But travel never arrives on the level beyond struggle and practice.

"Non-conceptual natural Presence is dharmadhatu, and all buddhas abide in this non-conceptual dimension. Therefore, do not attempt to travel a path.

"Natural Presence manifests like space, beyond obscuration. All buddhas of the three times abide in this space. Therefore, do not attempt to travel a path.

"Natural Presence is the unfabricated authentic real condition. Buddhas of the three times are self-perfected in this Presence. Therefore, do not attempt to travel a path.

"But, if ignorant practitioners travel on paths, there is no time of arrival and no time of attaining understanding. Travel never arrives at the level of enlightenment. Enlightenment, natural Presence, is beyond concepts. Travel never arrives in non-conceptual natural Presence.

"Those who cultivate views meet with the objects of their contemplation. These contemplations are separate from non-conceptual equality. The preservation of samayas makes a contemplation of non-violation. A contemplation of non-violation is separate from non-conceptual equality. Performing sacred activities makes a contemplation of accomplishment. A contemplation of accomplishment is separate from non-conceptual equality. Training on levels makes a contemplation of abiding (on a specific level). A contemplation of training is separate from non-conceptual equality. The investigation of the real condition makes a contemplation of clarity. Clarity contemplation is separate from non-conceptual equality. Clarity of wisdom makes a contemplation of understanding. Contemplation which understands clarity is separate from non-conceptual (equality).

"Hey Mahasattva, listen! However clear a contemplation based upon desire, it attains (only the worldly) happiness of non-desire.

"Total bliss, effortlessly complete, is received by non-conceptual desirelessness. When one does not apply contemplation, karmic tendencies are not accumulated. Self-originated wisdom is not under the control of karma.

"This self-originated wisdom, the essence of dharmakaya, is not attained by searching, but is attained by naturally abiding. (Wisdom) transcends all benefits to be attained. 'Benefit' is just an assigned name.

"Enlightenment is just a name for the authentic state. Attaching the name 'enlightenment' is a provisional teaching and not the definitive teaching.

"The three kaya teachers who manifest from me assign names to the three jewels as if they exist (separate from Presence): dharma, buddha and sangha. To achieve the exalted (status of the three jewels), their retinues of sentient beings who manifest from me are taught to obtain joy and happiness by accepting the sufferings (of effort). These teachings teach realization through the application of views and behavior, and are not the effortless teaching of me, the All-Creator." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-first chapter, which explains *No Travel on Paths*.



## **Chapter 52 - Effortless Dzogchen beyond Desire**

Then the All-Creating King, Pure Perfect Presence, taught desireless, effortless perfection.

"Hey Mahasattva! If you want to realize all phenomena (of the path and fruit), do not apply the level of desires.

"Minds which desire (accomplishment) reject everything, without accomplishing.

"Because this (Presence) transcends cause and effect, do not apply causes with the desire (to attain some) goal. One realizes by abiding in the essence of the non-conceptual state.

"Contemplation based upon desire rejects all (qualities). Non-desire realizes all (qualities).

"Contemplation is attached to desires. Desires are not the authentic state. The authentic state does not exist as an object.

"(Although it is hoped that) all applied activities achieve the self-perfected state beyond efforts, effortless self-perfection is not realized by applying (efforts). (Presence) is unproduced and primordially self-perfected.

"Because desire rejects all (qualities of primordial enlightenment), it is the supreme obstacle to realization. Contemplation accompanied by desires (develops) karmic tendencies, and mind is controlled by these karmic tendencies. Controlled (mind) rejects bliss. When (mind) is not controlled, all bliss is realized in the essence of the authentic state.

"This unfabricated authentic state is the unique state of all buddhas.

"There is nothing other than total bliss. How could there exist (the duality of a) desired (object) and a grasping (subject)? The non-abiding state transcends concepts. The non-conceptual state transcends attachments.

"The actual essence of emptiness is realized beyond desire.

"Contemplation which is not attached to anything is the supreme attachment. Because everything (of samsara) is already (liberated) and everything (of nirvana) is primordially perfected, supreme realization has no concept of rejection and acceptance.

"Hey Mahasattva! Because the unique state is obscured by the cultivation of various (methods), any contemplation applied to clarify (the state) is not (dzogchen) contemplation.

"Unique just-that-ness cannot be separated into the duality of buddhas and sentient beings.

"After (followers of lower vehicles) distinguish a duality of pleasure and suffering, they are taught to readily accept pleasure and to abandon bad (causes of suffering). These (provisional teachings) contradict the definitive teaching.

"Hey Mahasattva! Do not create dualities in the one (state). Pleasures and sufferings are the one Pure Perfect (Presence).

"Buddhas and sentient beings are one in Presence.

"The inanimate appearances and the animate beings (of the universe) are the one real condition.

"Truth and falsehood are equal in the real condition.

"Do not accept pleasure and do not reject suffering. When one abides naturally, everything is (already) perfected. Attachment to pleasure is suffering.

"Self-originated wisdom is total clarity beyond concepts. Because wisdom does not accumulate karmic tendencies, how could it be conditioned by karma?

"Wisdom contemplations with concepts of cause and effect have the karmic tendencies of conceptual wisdoms. Because these wisdoms are governed by karmic tendencies, do not cultivate conceptual wisdoms. When one cultivates conceptual wisdoms, one is separate from non-conceptual equality and one is consumed by the disease of struggling contemplations.

"Hey Mahasattva! I, the All-Creator, am Pure Perfect Presence. Because everything is Pure Perfect Presence, there exists nothing other than Pure Perfect Presence.

"The varieties of phenomena which emanate from Presence manifest as various emanations everywhere: forms of sentient beings, shapes, colors, and so forth. Appearances manifest in accord with (each disciple's specific) beliefs (about the appearances). These (appearances) are the emanations of the *thugje* energies of wisdom. These (appearances) never move away from the natural real condition.

"Because the essence of buddhas never moves away from the real condition, Presence is the real condition of the victorious ones of the three times. Buddhas are not something other than the real condition. Sentient beings are not something other than buddhas. The non-conceptual (wisdom of) sentient beings is the state of buddhas.

"As long as (energies) manifest from Pure Perfect Presence, there will be no duality of buddhas and sentient beings. Thus all buddhas praise Presence Itself.

"Presence Itself does not change and will never change. Because the real condition is never moved even the tiniest amount by transformation, when teachers subdivide the one (Presence) into nine

stages (of vehicles) and eighty(-four) thousand (doors to the teachings), the meaning of the one (Presence) is not understood. When this one (Presence) is not understood, nothing will be understood. Thus thoroughly understand the meaning of the one Presence." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-second chapter, which explains *Immovable Desirelessness*.

## Chapter 53 - *Nothing other than Presence*

Then the All-Creating King, Pure Perfect Presence, explained that no phenomenon moves away from (Presence).

"Hey Mahasattva, understand now! Understanding me, you understand phenomena, because nothing moves away from (my Presence). My state, the Teacher, the All-Creating King, never moves away from Pure Perfect Presence. No phenomenon ever moves away from Pure Perfect Presence.

"Self-originated wisdom, beyond causes and conditions, is completely victorious over all phenomena of cause and effect. This (wisdom) is very secret (and should not be explained) to those who follow vehicles of cause and effect.

"The unproduced vajra is victorious in dharmadhatu. This (vajra teaching) is very secret and should not be explained to followers of cause and effect.

"Unceasing Presence Itself is victorious in the dimension of the sky. (This teaching) is very secret and should not be explained to followers of cause and effect.

"The animate and inanimate universe is victorious in the unfabricated real condition. This (teaching) is very secret and should not be explained to followers of cause and effect.

The five appearances - space, air, water, earth and fire - are completely victorious as the essence of Pure Perfect Presence. This (teaching) is very secret and should not be explained to followers of cause and effect.

"The three realms and three poisons are victorious as the *thugje* energies of wisdom. This (teaching) is very secret and should not be explained to followers of cause and effect.

"(Phenomena abide) in the all-creating essence of Pure Perfect Presence, beyond disappearance, evaporation or pacification. The non-conceptual essence of dharmadhatu is (already) pacified and naturally beyond concepts, without the disappearance or evaporation (of some concepts). The unobscured luminosities of self-originated wisdom are beyond the disappearance, evaporation or pacification (of obscurations). The (phenomena of the) animate and inanimate universe are the essence of the real condition, beyond disappearance, evaporation or pacification. All phenomena are the luminous essence (of wisdom), beyond disappearance and evaporation, and never move away from the nature (of Presence).

"Trying to achieve (enlightenment using) cause and effect is not my teaching, but is the teaching of desire.

"My (teaching) is that all phenomena (are already) accomplished, beyond the desire (for some goal). Because (everything is already) accomplished as the essence (of equality), there is no desire (for the phenomena of samsara) and no desire (for the phenomena of nirvana).

" 'Accomplishment' is not spoken about by me, but is a word (spoken) by followers who desire to accomplish some goal (based upon) causes.

"I am the greatest enemy of affirmation and negation. (Presence) abides in absolute equality, without conceiving any (limited concepts about phenomena, such as) existence and non-existence, accomplishment and non-accomplishment, affirmation and negation, (and so forth).

"I, the ancestor of all buddhas, do not teach that there exists another (state higher) than absolute equality. (Some special) state not taught (by me) is not taught by any buddha.

"All teachings are teachings about my nature. The nature of all phenomena is the essence (of my state).

"The king of natural total, pure equality has an unchanging essence and transcends all attachment.

"There is no (outer) object to grasp and no (inner subjective) condition of mind. The desire of anyone who hopes to concretely attain something is a condition of attachment. The state of equality is beyond concepts (of attaining something higher).

"Someone who has the desire and idea to discover and accomplish the primordial naturally abiding real condition searches for something other than natural Presence.

"Even if (one searches) dharmadhatu and the realms of space and destroys the existent phenomena and places of the three realms, one will not discover the inherently abiding natural Presence.

"Natural Presence has the essence of space. Because there is no arrival at the end of space, space neither decreases (nor increases). One cannot perceive (something higher than) this space-like essence of natural Presence.

"The essence of all phenomena is like this (essence of Presence). No one has anything to fabricate (or change) in the authentic state.

"Any attempt to (cultivate) a contemplation which enjoys correcting (the real condition) never changes the essence of the authentic state.

"If there existed (a contemplation) with some great, unique higher power, (buddhas) could empty out samsara with one (session of) contemplation.

"Speaking (words) never becomes (knowledge) of the authentic state. The dimension of the supreme essence abides naturally. 'Essence' means the unfabricated (real condition). 'Supreme' means the path to this unfabricated (real condition).

"There is no pronouncement of a difference - good, bad, high or low - between the Body, Voice and Mind of buddhas and the body, voice and mind of sentient beings. (Everything) abides in the absolute equality of the non-conceptual real condition. Because (everything) is equal, there is no (distinction between) teaching and non-teaching. Because there is no cause (named) sentient being and no effect (named) buddha, the teachings of teachers who teach cause and effect are mistaken. Because phenomena which manifest from me are equal, what manifests from me is one equality, beyond good and bad." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-third chapter, which explains that the *Essence of All Phenomena Never Moves Outside (the Real Condition)*.

## Chapter 54 - *Summary of the Meaning*

Then the All-Creating King, Pure Perfect Presence, explained that the essence of his state is self-originated wisdom. What are the five essential meanings of self-originated wisdom? 'Wisdom' means the Source from which all phenomena manifest. 'Wisdom' means the unmistakable, definitive nature. 'Wisdom' means the nature which transcends cause and effect. 'Wisdom' means the nature beyond actions. And 'wisdom' means the nature which establishes all phenomena. The five (sets of ten) concise teachings which summarize self-originated wisdom are taught in the fifty-seven different (chapters of) concise teachings.

"Hey Mahasattva, listen to this meaning! I, the All-Creating King, Pure Perfect Presence, am the one total self-originated wisdom. The explanations of the fifty-seven different concise teachings on self-originated wisdom are summarized in five parts.

"What are the (fifty-seven teachings)? The ten concise teachings about direct manifestation explain the principle that wisdom is the Source of (all) phenomena.

"The ten concise teachings about unmistakable definitiveness explain the principle that wisdom is the unmistakable and definitive (real condition of all phenomena).

"The ten concise teachings about the transcendence of cause and effect explain the principle that wisdom transcends cause and effect.

"The ten concise teachings about effortless perfection explain the principle that wisdom transcends effort.

"The ten concise teachings about establishment explain the principle that wisdom is (already naturally) established.

"These five principles of the wisdom of Presence Itself, classified into five sets of ten concise teachings, are explained (so that disciples develop) five (types of) confidence about the essential principle (that everything is wisdom).

"Seven chapters, with seven (teachings), definitively explain (and summarize the five sets of ten concise teachings). Chapter (fifty-four) explains the principles (of the root tantra). Chapter (fifty-seven) gives advice (to the retinue). The other five chapters explain the five different intentions (of the five sets).

"Following are the explanations of the varieties of meanings of these (sets of teachings). So that those with (the highest) capacity may experience the real condition, they are taught the ten concise teachings about the direct manifestation (of the real condition).

"So that (disciples) may eliminate concepts (related to indecisive) confidence about what is or is not (the teaching), they are taught the ten concise teachings about unmistakable definitiveness.

"So that (disciples may understand that) the self-originated wisdom of the All-Creating King does not depend upon causes and conditions, the ten concise teachings about transcendence of cause and effect are explained.

"So that (disciples may know) that there is no need to apply actions, struggles or practices for the self-originated wisdom of the All-Creating King, the ten concise teachings about effortless perfection are explained.

"So that (disciples may know) that the self-originated wisdom of the All-Creating King establishes the essence of the state, the ten concise teachings about establishment are taught.

"There are five ultimate reasons for these (five sets of teachings).

"The intention of the concise teachings about the direct manifestation of the real condition is (that disciples) directly experience the real condition. (The ultimate purpose is that), when the unmistakable real condition is directly experienced, there is no need for views, behaviors, samayas and traveling paths.

"The intention of the concise teachings which reveal unmistakable definitiveness is (that disciples develop) unmistakable, definitive confidence. The ultimate purpose is that when one has direct confidence about unmistakable Presence Itself, there is no need to accomplish enlightenment.

"The (intention of) the concise teachings about non-dependence upon causes and conditions is to emphasize that (disciples) do not need to apply effort and practice. The ultimate purpose is that someone without the need to apply effort and practice may abide in bliss beyond struggle.

"The intention of the concise teachings about effortless perfection is (that disciples understand) the natural perfection (of qualities), beyond production. The ultimate purpose of (the teaching on) natural perfection beyond action is (that disciples understand) primordial self-perfection.

"The explanations of the concise teachings about the establishment of knowledge systematize (and summarize) what is presented in these five (sets of ten) concise teachings: that the buddhas of the three times, sentient beings of the three realms, and all phenomena encompassed by the animate and inanimate universe are beyond causes, definitive, self-originated, and beyond actions.



"Following is the explanation of the root topics, which establish (the meaning of buddhas, sentient beings and the universe). Here is the teaching about the first (principle) - the buddhas of the three times. In the space-like essence of the real condition, sentient beings who consider (the existence of phenomena of) the three times - past, future (and present) - have do not know the future and (try to) block past karmic traces. The experience (of newly understanding) what was not (previously) understood about the space-like real condition of sentient beings is assigned the name 'buddha (dissolve-unfold)'. 'Dissolve' means that there are no concepts about the essence of the real condition, Pure Perfect Presence, and that (all) dimensions of forms and senses dissolve. 'Unfold' means that (wisdom) pervades everywhere, like space. I do not (teach) this word 'buddha'.

"Here is the definition of 'realm', which has the characteristics of abundance and vastness: because (the quantity of) sentient beings of the three realms cannot be measured by the sense organs of one (person), the name 'realm' is assigned; but 'realm' is not an authentic definitive (state), but only an assigned name. And here is the definition of 'presence': (Presence is a name for) self-originated wisdom, beyond causes and conditions, which unceasingly shines in the five sense organs of all (beings). These (sense experiences) are said to be the luminosity of 'presence'.

"(Here is the definition of the words), 'the universe of the inanimate container and animate contents', which encompasses all phenomena: the name 'universe' is assigned to varieties of life which manifest as the magical displays from unborn (space). And here is the explanation of (the words), 'inanimate container and animate contents': the name 'inanimate container and animate contents' is assigned to the animate contents of the six types of beings who abide inside the inanimate container of the five elements.

"Everything about the 'All-Creating (King)' can be summarized into the five principles of the All-Creating King. What appears in the fifty-seven concise teachings can be summarized and explained by these five principles of the all-creating state. The five principles are the principle of direct manifestation from the Source, the principle which teaches unmistakable, definitive (meaning), the principle which (teaches) self-originated (wisdom) beyond cause and effect, the principle which (teaches) transcendence of actions, struggles and accomplishments, and the principle which establishes (wisdom), in agreement (with the five sets of teachings)." Thus he spoke.

"Hey Teacher, All-Creating King! I, Sattvavajra, understand that the essence of the one self-originated wisdom of the All-Creator has five perfect functions, in the following way.

"Because the Source of phenomena, self-originated wisdom, is able to directly manifest all phenomena of the universe which were previously invisible, (I have) confidence that (this Source) is the Source of (all) phenomena.

"Because the essence of the one self-originated wisdom has no dualistic (distinctions) of right and wrong, ultimate truth and relative truth, (and so forth, I have) confidence, beyond doubt or hesitation, that (wisdom naturally) displays (all phenomena) as unmistakable, definitive Pure Perfect Presence.

"Because the essence of the one self-originated wisdom does not depend upon causes, is not accomplished through secondary conditions, and is the state which does not depend upon anything else, (I have) confidence in self-originated wisdom.

"Because the essence of the one self-originated wisdom is self-perfected beyond causes and conditions, there is no need to perform sacred activities or to apply actions. (Thus I have) confidence in effortless self-perfection.

"Because the essence of the one wisdom self-originate (everything), because self-originated wisdom is primordially unobscured, because all phenomena, however they appear, shine (clearly), and because (wisdom) establishes all phenomena, (I have) confidence in the lamp of the teaching." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-fourth chapter, which explains that *All Concise Teachings Summarize the Essence of the All-Creating State*.

## Chapter 55 - *Everything Is Presence*

Then the All-Creating King, Pure Perfect Presence, explained the conclusion that all phenomena are nothing other than Pure Perfect Presence.

"Hey Mahasattva, listen! (The principle that) all phenomena encompassed by the animate and inanimate universe and all discourses in words and meanings are Pure Perfect Presence (is explained) in the following way.

"Dharmadhatu and this realm of space are unconstructed, unobscured Pure Perfect Presence. I do not teach that (appearances) are something other than this (Presence).

"The appearances of space, air, water, earth and fire are the nature of Pure Perfect Presence.

"The three realms - desire, form and formless - are manifestations of the three (aspects of the) nature of Pure Perfect Presence. (These three realms manifest as) the three kaya teachers, who teach (to sentient beings). (These three realms manifest from) the three aspects of the essence of Pure Perfect Presence.

"The wisdom of Presence Itself is the unceasing desire realm. The nature of Presence Itself is the visible form realm. The essence of Presence Itself is the unborn formless realm. (Also,) the essence (of Presence) is dharmakaya, unborn and non-conceptual. (The wisdom of) of Presence Itself is sambhogakaya, the state enjoying the state. The emanating (energy of) Presence from Presence Itself (is nirmanakaya), the emanations which benefit sentient beings. (Those who have fallen into realms with the sufferings of) hot, cold, hunger, thirst, dullness and idiocy of the six types of beings, such as hell beings, and so forth, (are actually buddhas).

"Through non-conceptual equality, (everything) is liberated in the authentic real condition.

"Because self-originated wisdom cannot be conceived as an object, it transcends all karmic tendencies, defects and qualities.

"Do not accept qualities. Do not reject defects. Do not attain pleasure. Do not reject suffering. Nothing ever moves away from the authentic state. Similarly, no phenomenon changes (into something more special). No phenomenon is obtained through accepting desires.

"The principle that the essence of phenomena arises (from space) means the same as (the principle that) self-originated wisdom arises from Presence. The label 'the same as' means that wisdom is 'self-originated'.

"Because (followers of sravakayana and pratyekabuddhayana) experience phenomena as different from the one dimension of self-

originated wisdom, the real condition, they renounce this wisdom. Never recognizing this self-originated wisdom, they perceive objects to renounce and interrupt. They do not know (even) the words ('self-originated wisdom').

"Because (bodhisattvas) practice with the duality of absolute and relative truths, they are obstructed for three eons.

"Because (followers of outer tantras) cultivate (contemplations with characteristics), applying the three purities, and (contemplations) without characteristics, using stages of contemplation to complete their rituals, (such as) the cultivation of all factors of enlightenment, they reject self-originated wisdom for seven lifetimes.

"(Followers of mahayoga and anuyoga) cultivate the non-duality of method and prajña. They move (higher and higher), using unborn prajña and methods. They meditate that their (state) is the essenceless appearance (of the deity's mandala). If they have great diligence with the five rituals, (five) necessities, (five) aspects (of mantra recitation), and correct samaya (preservation), for one thousand six hundred (years) on the level of *rigdzin* they (cultivate) undistracted contemplation which desires sambhogakaya. But, after attaining sambhogakaya, they have the view to struggle again for their own Presence, and after one thousand years they again discover non-conceptual equality.

"Hey Mahasattvavajra! You should (understand). You should now teach my unmistakable teaching.

"Hey! The coarse consciousnesses of sentient beings (such as) gods and humans are naturally distracted by sense objects. To ignorant sentient beings who are satisfied with whatever is taught, (the teachers of the three kayas) do not teach the great unmistakable, definitive teaching. Rather, they teach provisional teachings of cause and effect (based upon) ultimate and relative truths. When the consciousnesses (of beings) are satisfied with the duality of true and false, they abide in the duality of true and false for (many) long eons.

"Thus, from the beginning, unmistakably teach natural Presence. When taught, (practitioners with capacity) will recognize the unmistakable effortless path and immediately abide on the effortless level. (Practitioners with capacity) will recognize this path which bypasses the search (for some other enlightenment).

"Because there is no need to cultivate contemplation, (circumstances) will come together, and the stability of effortless bliss will be obtained by these (practitioners).

"When one realizes this unmistakable, definitive natural Presence, the qualities are effortlessly self-perfected. There is no need to develop bodhicitta. There is no need to travel a path. There is no need to train

on levels. There is no need to cultivate a view. There is no need to pursue precepts, morality or samayas.

"Hey Mahasattva, teach! Worldly people try to produce the characteristics of phenomena. Do not, in this way, act with the body to cultivate a deity's (form). With the voice, do not recite mantras and words. With the mind, do not visualize contemplations." Thus he spoke.

From the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-fifth chapter, which explains that *All Phenomena are Nothing Other than Pure Perfect Presence*.

## Chapter 56 - Understanding the All-Creator

Then Sattvavajra proclaimed to the whole retinue his understanding and declared in words that the All-Creating King, Pure Perfect Presence, is the nature of all phenomena and the Creator.

"Hey, Teacher of teachers, All-Creating King! My understanding of your essence is that all phenomena are your one essence.

"The citadel of the real condition, dharmadhatu, is well known to be the All-Creating King. The palaces of the realm of space are well known to be the All-Creating King.

"The unborn dharmakaya teacher is well known to be the All-Creating King. Sambhogakaya pleasures are well known to be the All-Creating King. The *thugje* wisdom energies of nirmanakaya emanations are well known to be the All-Creating King.

"The passionate domains of the desire realm are well known to be the All-Creating King. The arrogant domains of the form realm are well known to be the All-Creating King. The mental structures of the formless realm are well known to be the All-Creating King.

"Buddhas of ancient times, abiding in space, are well known to be the All-Creating King. Buddhas abiding now, performing benefit, are well known to be the All-Creating King. Those (buddhas) who will arrive in the future are well known to be the All-Creating King.

"The views about the (all-creating) state (maintained by practitioners of the) four types of yogas are well known to be the All-Creating King.

"(All phenomena) encompassed by the five elements and the animate and inanimate universe are well known to be the All-Creating King.

"There is no (phenomenon) other than the All-Creating King. Buddhas, sentient beings, the animate and inanimate universe, everything encompassed by and known as phenomena, do not manifest as something other than the All-Creating King." Thus Sattvavajra proclaimed.

From the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-sixth chapter, which explains how *Sattvavajra Proclaims his Understanding of the Essence of the All-Creator*.

## Chapter 57 - *Entrusting the Teaching*

Then the All-Creating King, Pure Perfect Presence, explained about entrusting the teaching to Sattvavajra.

"Hey Sattvavajra, maintain this! You are self-originated wisdom. You manifest the essence through me. Maintain this essence of me!"

"The three kaya teachers manifest from the three aspects of my essence.

"You should maintain the essence of these (kaya teachers).

"Even when teaching something from the three types of teachings of these (kaya teachers), like the lion of speech you should teach that times, places, retinues, and so forth, are created by my state.

"You should perceive my essence in the same way that my essence as the All-Creator or my characteristics as the All-Creator have been explained. Because I am the essence of all phenomena, my all-creating state is the ancestor of all buddhas. You should be the ancestor of all buddhas. You should understand that my state as the All-Creating King is the father (and mother) of the three kaya teachers. You should be the father and mother of the three kayas. You should be the ancestor of the buddhas of the three times. When you, the lion of speech, the ancestor of all sentient beings, teach, do not teach that any phenomenon, however it appears, or the state of Mahasattva is something other than me, the ancestor of all sentient beings. When you speak with the lion's voice, do not say that any phenomenon, however it appears, is something other than the state of Mahasattva and my state as the All-Creating King.

"(All) teachings of the three kayas (distinguish) the two aspects - cause and effect. (Followers) desire an effect from practicing with a cause. Assigning the names 'sentient being' (to the cause) and 'buddha' (to the effect), the 'sentient being' hopes to accomplish the effect, 'buddha'. This is not my teaching.

"The essence of me, the All-Creator, transcends the duality of cause and effect. Because there is no duality of 'sentient being' and 'buddha', 'buddha' is not accomplished by 'sentient being'. My state as the All-Creating King is the self-originated wisdom of Presence Itself." Thus he spoke.

From the teaching of the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-seventh chapter, which explains *Entrusting the Teaching*.

The All-Creating King, Pure Perfect, Presence, is concluded.

## Colophon

The Indian Pandit, Shrishingha Prabha, and the Tibetan translator,  
pagor Vairochana, codified (this text) through translation and editing.



General Outline of the Commentary

The main subject matter of the *Kunjed Gyalpo Tantra* has three subdivisions:

- 1) Prajñā through Study (chapters 1-57, volumes 1, 2, 3 and 4)
- 2) Prajñā through Reflection (chapters 58-69, volume 5)
- 3) Prajñā through Meditation (chapters 70-84, volume 5)

*Prajñā* through Study has three subdivisions:

- 1) the introduction (chapter 1, volume 1)
- 2) the extensive explanation on the basis of the Perfection of the teaching (chapters 2-55, volumes 1-4)
  - 1) the five Perfections arise and manifest (chapters 2-3, volume 1)
  - 2) the extensive explanation of the natural state (chapters 4-53, volumes 1-4)
    - 1) all phenomena are primordially pure (chapters 4-10, volume 1)
    - 2) the real condition is beyond achievement or elimination (chapters 11-40, volumes 2-3)
    - 3) effortless liberation beyond objective characteristics (chapters 41-53, volume 4)
  - 3) the commentary which summarizes the meaning of the words (chapters 54-55, volume 4)
- 3) the conclusion (chapters 56-57, volume 4)

The third subdivision (of the extensive explanation of the natural state), effortless liberation beyond objective characteristics, has two subdivisions which explain precious self-perfection:

- 1) the ten chapters (41-50) which establish the definitive teaching (p49);
- 2) and the three chapters (51-53) which summarize the knowledge (p247).

## Ten Chapters Establish the Definitive Teaching

The first subdivision of effortless liberation beyond objective characteristics is the ten chapters (41-50) which establish the definitive teaching.

### Chapter 41 - *One Essence*

Chapter forty-one establishes the principle of the one essence. All phenomena of the universe of samsara and nirvana are united in self-originated wisdom, Presence Itself, the All-Creating State. It has two subdivisions: [452]

- 1) the brief explanation (p49);
- 2) and the extensive explanation (p49).

#### Brief Explanation

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained that the essence of all phenomena is his state.**

All phenomena are primordial enlightenment, with no dependence upon struggle and practice. After explaining (in chapter 40) that all phenomena are the one uncorrected natural state, **then the All-Creating King, Pure Perfect Presence, explained that** the great lamp which displays the essence of all buddhas of the three times, the fathers and mothers of all sentient beings of the three realms,<sup>8</sup> **and the essence of all** outer and inner **phenomena is his state**, all-creating Pure Perfect Presence.

#### Extensive Explanation

The second subdivision is the extensive explanation. It has three subdivisions:

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<sup>8</sup> The three realms are the desire realm, the form realm, and the formless realm.

- 1) the brief explanation of union in the self-originated wisdom of Presence Itself (p50);
- 2) the extensive explanation of the essence (p51);
- 3) and the conclusion, about non-dual unity (p58).<sup>9</sup>

## Union in Presence

The first subdivision is the brief explanation of union in Presence Itself, self-originating wisdom.

**(r) "Hey! You, sacred Sattvavajra, understand my essence! I am Pure Perfect Presence, the lamp which displays. I am the essence of all buddhas of the three times. I am the father and mother of all sentient beings of the three realms. I am the cause of all the phenomena of the animate and inanimate universe. There does not exist even one phenomenon which does not come from me."**

Shouting the word '**Hey**', the teacher, the All-Creating King, gets the attention of his spiritual child, **Sattva**. Because you, from among all, are the owner of the entire secret of Mind, you are the most **sacred**. **You, Vajrasattva, should understand the essence of me**, the teacher, which I will now explain. [453]

What is the essence of **me**, the All-Creating Teacher? By **displaying** the precise unmistakable meaning of timeless natural Atiyoga, the pinnacle of all vehicles, I uproot all the darkness of the imaginary and spontaneous ignorance which abides in the mind-streams of beings. I am the **Pure Perfect Presence** of the Source which is a **lamp** to spread the lights of total self-originated wisdom.

By relying upon the unmistakable understanding of the essence of all-creating Pure Perfect Presence, you have already accomplished renunciation and realization and you have already arrived on the level where the two benefits are self-perfected. [454] The **essence of all buddhas of the three times** is my state of all-creating Pure Perfect Presence.

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<sup>9</sup> Our commentator does not discuss this third subdivision as a separate topic.

The causes of absolutely **all sentient beings of the three realms** are the unceasing *tsal* energies of the *dang* energies<sup>10</sup> of *rigpa*, (father) Samantabhadra. The appearances and secondary conditions of all beings manifest from unborn space, dharmadhatu, the expanse of (mother) Samantabhadri.<sup>11</sup> Thus the **father and mother** of all those beings is my state, all-creating Pure Perfect Presence, the non-duality of *rigpa* and space.

There is nothing other than the self-perfected *rolpa* energies of the manifestation-base which manifests from the *tsal* energies of the uncompounded space-base, *rigpa*, Pure Perfect Presence. Thus **the cause of all phenomena of the animate and inanimate universe** is my all-creating state.

**There does not exist even one phenomenon** of the universe of samsara and nirvana **which does not come from** the *tsal* energy of **me**, the Source, self-originated wisdom, the All-Creating Teacher. Thus all phenomena are said to be Presence Itself, self-originated wisdom. [455]

## Essence of Presence

The second subdivision is the extensive explanation of the essence. It has three subdivisions:

- 1) the general explanation and detailed description about the Source of buddhas of the three times (p52);
- 2) how the essence pervades the condition of sentient beings and is identical to self-originated wisdom (p53);
- 3) and no phenomenon of the universe is other than self-originated wisdom (p54).

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<sup>10</sup> *Thugje* is the all-pervading compassionate energy of primordial enlightenment with nothing to do. It comprises *tsal*, *rolpa* and *dang* energies. *Tsal* energies are more related to outer, objective, shared, material nirmanakaya dimensions. *Rolpa* energies are more related to inner, subjective, unshared, immaterial sambhogakaya dimensions. *Dang* energies are more related to naked dharmakaya beyond dualistic considerations.

<sup>11</sup> Samantabhadri is the personification of the pure empty aspect of our primordial state. Samantabhadra is the personification of the self-perfected manifestation aspect of our primordial state. These two aspects, also named space and wisdom, are non-dual.

## Source of Buddhas

The first subdivision is the general explanation and detailed description about the essence of buddhas of the three times.

(r) **"Because I am unlimited and all-pervading, I am the primordial (Source of) the buddhas of the three times. Because I abide equally (in all), beyond concepts, I am the primordial enlightenment of dharmakaya, the essence of non-conceptual absolute equality. Because I enjoy my nature at all times, my state is the primordial enlightenment of sambhogakaya. Because my state is the appearance of self-originated wisdom, my state is the manifest enlightenment of the *thugje* energy of nirmanakaya. Thus I am the Source of all buddhas of the three times."**

Because I, the All-Creator, am the self-originated uncompounded essence which does **not abide** in any limitation, I **pervade all** times and directions while never changing. With a self-perfected essence, I remain in enlightenment. Through my natural understanding of the Source, self-originated wisdom, I produce all buddhas of the three times. [456] Thus **I am the primordial** Source of all **buddhas of the three times**, untainted Mind, self-originated wisdom.

Specifically, I, the All-Creating King, *rigpa*, self-originated wisdom, transcend all dualistic conceptual dimensions. Because I **abide equally** as the real condition in all phenomena, **beyond concepts** of any object, **I am the primordial enlightenment of dharmakaya, the essence of non-conceptual absolute equality**, naturally beyond mental fabrication.

**My nature**, the self-radiance of self-originated wisdom, appears in the form of the five desirable objects, like color-forms, and so forth.<sup>12</sup> These manifestations are not renounced, but arise as ornaments which I **enjoy at all times** as the nature of self-radiant non-dual wisdom, *rigpa*, Presence Itself. Thus **my state**, the All-Creating King of Presence Itself, the self-originated

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<sup>12</sup> The five desirable objects are color-forms, sounds, smells, tastes and tactile sensations.

wisdom of *rigpa*, is the **primordial enlightenment of victorious sambhogakaya**. [457]

**My state**, which is not something other than all the arising *rolpa* energies of the animate and inanimate universe, **is the essence of the appearance of the forms of rupakaya, the unceasing *tsal* energy manifestations of self-originated wisdom.** My essence, *rigpa*, the Presence of enlightenment, **is the manifest enlightenment of nirmanakaya** which appropriately educates beings with unceasing *thugje* energy.

**Thus** all-creating Pure Perfect Presence Itself is said to be the essence and **Source of all buddhas of the three times**. The *Longsal Barmai Gyü* says:

Because *rigpa* has no origin, I say that it acts as a lamp.  
Because *rigpa* transcends dimensions, I say that it is Shakyamuni. Because *rigpa* has no base of movement, I say that it is the lord of love. [458]

These names explain that absolutely all victorious ones of the three times, with none remaining, are not something other than this essence of Presence Itself, self-originated wisdom, which is free from arising, dwelling and ceasing.

### **Essence Pervades Sentient Beings**

The second subdivision is the explanation of how the essence pervades the condition of sentient beings and is identical to self-originated wisdom.

(r) **"Wisdom appears from my Pure Perfect Presence. The five types of self-originated wisdom are (the cause of) the sentient beings of the six lokas. Thus I am the father and mother of the sentient beings of the three realms."**

The essence **of me**, the All-Creator, the Source, self-originated **wisdom, appears** from the unceasing self-*tsal* energy of **Pure Perfect Presence** in the form of the five self-originated

wisdoms, such as attachment, aversion, and so forth.<sup>13</sup> **The five self-originated wisdoms** are the cause of the manifestation of the sentient beings of the six lokas<sup>14</sup> and three realms. Thus the father and mother who fully produce sentient beings of the three realms is this self-originated wisdom of Presence Itself. The *Khorlo Tsempai Gyü* says:

All elements, all completely pure Bodies, Voices and Minds produced from the elements, samsara of the five lokas, and all sentient beings appear as the field of awareness. [459]

### **Universe Is Wisdom**

The third subdivision is the explanation that no phenomenon of the universe is other than self-originated wisdom. It has two subdivisions:

- 1) the nature of the five elements<sup>15</sup> is primordial enlightenment (p54);
- 2) and the world of the universe, the site, is not other than self-originated wisdom, differentiated into twenty-five parts<sup>16</sup> (p57).

### **Five Elements Are Primordial Enlightenment**

The first subdivision is the explanation that the nature of the five elements is primordial enlightenment.

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<sup>13</sup> The five wisdoms are mirror-like wisdom, equality wisdom, discriminating wisdom, accomplishing wisdom, and dharmadhatu wisdom. The five corresponding emotions are aversion, pride, attachment, jealousy and stupidity.

<sup>14</sup> The six lokas are gods, asuras, humans, pretas and hell beings.

<sup>15</sup> The five elements are earth, water, fire, air and space.

<sup>16</sup> The twenty-five parts are earth of earth, water of earth, fire of earth, air of earth, space of earth, earth of water, water of water, fire of water, air of water, space of water, earth of fire, water of fire, fire of fire, air of fire, space of fire, earth of air, water of air, fire of air, air of air, space of air, earth of space, water of space, fire of space, air of space, and space of space.

(r) "All phenomena of the animate and inanimate universe are manifestations of my nature. Appearances of the earth element are enlightenment, the primordial manifestations of my state. The water element unifies (everything) in my non-dual state and is the water of Presence Itself which comprises (everything). My state is the fire element which equalizes everything in equality with heat. Abiding equally in everything, fire is enlightenment. My state is unrestricted, light movement. Unrestricted and moving, the air element is manifest enlightenment. Because I am unobscured, all-pervading and radiant, my state is enlightenment with the name 'space'. There does not exist any phenomenon comprised of the great elements which is some enlightenment not created by me."

The nature of everything of the animate and inanimate universe, the five elements, is primordial enlightenment as all-creating Pure Perfect Presence. How is this so? All phenomena encompassed by the animate and inanimate universe are **manifestations of my nature**. Regarding the principle of enlightenment as the nature of the five elements, the essence of the **earth** element is the entire universe of the unceasing self-**appearances** of *tsal* energies, which depend upon self-originated wisdom. [460] Because all manifestations of the outer and inner universe are **primordial manifestations of my** all-creating state, beyond arising, ceasing, transition and change, my state is **enlightenment** as the essence of mirror-like wisdom of the vajra family.

My Pure Perfect Presence manifests as the **water** element, which **unifies** everything of samsara and nirvana in the **one** total **non-dual** equality. Because all qualities of unceasing self-*tsal* energy are **comprised** and retained in an effortless self-perfected manner, these manifestations of the **water** of Pure Perfect **Presence Itself** are enlightenment as equality wisdom of the (ratna) family of precious qualities.

My all-creating state has **heat** to bring everything which manifests dualistically into the condition of the absolute **equality** of the real condition. My state is the essence of the **fire element**,



**which equalizes** all of samsara and nirvana in the state beyond good and evil. Because, in the pure space of the real condition, fire naturally **abides equally in everything**, does not compromise the manifestation aspect, and is not tainted by the defects of dualistic characteristics, **fire is enlightenment** as the nature of discriminating wisdom of the Padma family. [461]

Because **my** state, the essence of all-creating Pure Perfect Presence, is **light and unrestricted** by any phenomenon and unceasingly manifests *tsal* energy appearances, it is the essence of the **movement** of the air element. The occurrence of **the air element, unrestricted and moving, is manifest enlightenment** as the accomplishing wisdom of the sacred activities (of the karma family).

The nature of **me**, the All-Creating Teacher, is **unobscured, all-pervading** and unceasingly **radiant** uncompounded primordial emptiness. My nature is **enlightenment with the name 'space'** - enlightenment as dharmadhatu wisdom, the totally empty nature of the sugata buddha family.

Thus [462] there does not exist even one phenomenon of the outer and inner universe which did not originate from and was **not created by my** all-creating state. **There does not exist even one phenomenon encompassed by the existence and appearance of the great elements which is not enlightenment** in the essence of my all-creating Pure Perfect Presence. The *Bangdzö Trul De* says:

Because Pure Perfect Presence supports everything, it manifests as the earth element. Because Pure Perfect Presence comprises everything, it manifests as the water element. Because (Pure Perfect) Presence matures and equalizes everything, it manifests as the fire element. Because (Pure Perfect) Presence moves in the formless sky, it manifests as the air element. [463] Because, without appearing, (Pure Perfect) Presence pervades everything, it manifests as the space element.

## Universe Is Self-Originated Wisdom

The second subdivision is the explanation that the world of the universe, the site, is not other than self-originated wisdom, differentiated into twenty-five types.

(r) **"The five elements manifest my essence, with a total of twenty-five parts in the one (Presence). (For example, within the earth element) earth appears, water unites, fire equalizes, air moves, and space manifests with unobscured radiance. These twenty-five parts in the one (Presence) manifest the superior qualities of Pure Perfect Presence."**

Everything which appears as the nature of the **five elements** appears and **manifests** as **the essence of me**, the All-Creating Teacher. Thus these five elements appear as the five elements of the essence of the **one** Pure Perfect Presence. [464] Each element is subdivided into five parts, so there are actually **a total of twenty-five parts in the one** Pure Perfect Presence.

Specifically, within the one earth element there is the essence of **earth** which unceasingly **appears**; there **is** the essence of the **water** aspect which **unifies**, so that nothing is separate or different; there is the essence of the **fire** aspect which **equalizes** and levels everything; there **manifests** the essence of **air which moves** and shifts; and the **essence of space** manifests with **unobscured radiance**. Similarly, each of the other four elements also has five parts.

All of these twenty-five parts are ultimately the **complete twenty-five** (parts) **in** the essence of the **one** Presence Itself. These parts abide as the twenty-five wisdoms and the twenty-five qualities of the goal.<sup>17</sup> These twenty-five parts **display the superior qualities of Pure Perfect Presence, rigpa**. [465]

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<sup>17</sup> The twenty-five qualities of the goal are the five Bodies, five Voices, five Minds, five qualities and five activities.

## Non-Dual Unity

The third subdivision is the conclusion about non-dual unity.

(r) **"Phenomena are one in non-dual Pure Perfect Presence. Because all phenomena are created by the one (Presence), (everything) is created by the All-Creating King." Thus he spoke.**

**Phenomena** do not have even the slightest bit of dualism, such as the dualism of samsara and nirvana, self and other, and so forth, but **are one in non-dual Pure Perfect Presence. Because all phenomena** of samsara and nirvana **are created by the one** Pure Perfect Presence, all phenomena are **created by the All-Creating King**, dharmakaya. **Thus he spoke.**

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-first chapter, which explains *The One Essence*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the forty-first chapter, which explains *The One Essence*.**

## Chapter 42 - *Presence beyond Correction*

Chapters forty-one to fifty establish the definitive teaching. Chapter forty-two establishes that Presence is pure basic enlightenment, beyond correction, transformation, rejection and antidotes. It has two subdivisions: [466]

- 1) the brief explanation (p59);
- 2) and the extensive explanation (p59).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained that enlightenment is exactly the Pure Perfect Presence of all phenomena.**

After explaining that everything of samsara and nirvana is one indivisible state, united in the essence of self-originated wisdom, **then the All-Creating King, Pure Perfect Presence, explained that enlightenment, the intrinsic non-dual state, is exactly Pure Perfect Presence, the essence of all phenomena** of samsara and nirvana. Moreover, phenomena do not need any correction or transformation.

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has two subdivisions:

- 1) the explanation that the three kayas are not other than Presence, that the buddhas of the three times are not other than Presence, that current Presence Itself is beyond correction and corruption, and that all three are the Pure Perfect Source (p60);
  - 2) and the explanation that there is no realization through correction, that correction is a mistake, that all teachings which teach correction are provisional teachings, and that these three establish the rationale for Presence beyond correction (p63).
- [467]

## Kayas, Buddhas, Presence

The first subdivision is the explanation that the three kayas are not other than Presence, that the buddhas of the three times are not other than Presence, that current Presence Itself is beyond correction and corruption, and that all three are the Pure Perfect Presence. It has three subdivisions:

- 1) the three kayas are not other than Presence (p60);
- 2) buddhas of the three times are not other than Presence (p61);
- 3) and Presence Itself is beyond correction and corruption (p63).

### Three Kayas Are Presence

The first subdivision is the explanation that the three kayas are not other than Presence.

**(r) "Hey Mahasattva, listen! Hey! Dharmakaya is Pure Perfect Presence. There is not the smallest piece of some dharmakaya for anyone to fabricate which is other than Pure Perfect Presence. Thus, enlightenment is not something other than Presence. Sambhogakaya is Pure Perfect Presence. It is the dimension which enjoys Pure Perfect Presence. There does not exist a dimension of sambhogakaya other than the forms which manifest from Presence. And nirmanakaya is Pure Perfect Presence. There does not exist any benefit provider for beings other than the emanations of Pure Perfect Presence."**

**Hey Mahasattva, listen! Hey! Enlightenment dharmakaya is your *rigpa*, Pure Perfect Presence. Dharmakaya is unborn and non-conceptual and does not have any substance or qualities. There is not the smallest piece of some dharmakaya for anyone to fabricate or accomplish which is other than this Source, Pure Perfect Presence. Thus enlightenment dharmakaya is not something other than your Presence.**

**Likewise, sambhogakaya is your *rigpa*, Pure Perfect Presence. It is said that this dimension enjoys the non-duality of *rigpa* and yourself as the manifestations of the five sense pleasures, the natural *tsal* energies of Pure Perfect Presence. [468]**

**There does not exist the accomplishment of a pleasure dimension of sambhogakaya other than the enjoyment of the five types of qualities, such as forms, and so forth, which manifest from Pure Perfect Presence, your *rigpa*.**

**Nirmanakaya is Pure Perfect Presence**, enlightenment which emanates from the *tsal* energies of sambhogakaya of the victorious ones. What is the purpose (of these emanations)? All of the various emanations educate beings about the natural state. There does not exist even one emanation which does not manifest from the *tsal* energies of Pure Perfect Presence. **There does not exist any benefit provider for beings other than the emanations of Pure Perfect Presence**, the Source. The Omniscient Guru<sup>18</sup> says:<sup>19</sup>

Nirmanakaya manifests emanations everywhere in (the dimension of) non-existence. Sambhogakaya enjoys the state in the state. [469] Dharmakaya has no concrete base. This is the self-perfected dimension of the three kayas, the goal.

All three kayas of enlightenment are effortlessly self-perfected in the dimension of Pure Perfect Presence, *rigpa*.

### **Buddhas Are Presence**

The second subdivision is the explanation that buddhas of the three times are not other than Presence.

**(r) "No buddhas of the three times are other than Pure Perfect Presence. Buddhas in the past previously recognized and experienced uncorrected Presence. Buddhas of the present, through their uncorrected Presence, understand the natural uncorrected state and now benefit beings. Buddhas in the future will not be taught that this self-originated state of Presence must first be corrected."**

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<sup>18</sup> Omniscient Guru is an epithet of Longchenpa (1308-1363).

<sup>19</sup> Folio 17b in chapter 10 of the root text of the *Chöying Rinpochei Dzö*.

In the same way that the three kayas of the victorious ones are not other than Presence, **no buddhas** who have come or will come **in the three times are other than this Pure Perfect Presence, rigpa**. Because **buddhas in the past previously recognized and experienced this uncorrected** state of their **Presence** Itself, they accomplished enlightenment in that ancient time.

Similarly, **buddhas of the present** who abide in the realms of the ten directions, **through** the essence of **their uncorrected** primordial natural state, **Presence** Itself, self-originated wisdom, or else [470] through what is called the self-originated lamp of prajña, **understand** the cause, **the natural uncorrected state**, their *rigpa*. **And now**, manifesting perfect enlightenment, they concretely **benefit beings**.

**Buddhas** who will come **in the future** will be enlightened by the Teacher, the All-Creating King, without doing any correction, transformation, rejection or acceptance **about this self-originated** wisdom, the Source, the **state of Pure Perfect Presence**. They **will not be taught** that, until they are enlightened, enlightenment **must first be** practiced and **corrected**. The meaning of this is not that correction and transformation are not necessary because enlightenment has already been newly accomplished through the attainment of the state of buddha, based first upon correction and transformation. [471] Rather, the meaning of the explanation is that, from the very beginning, the essence of enlightenment does not depend upon any correction, transformation, rejection or acceptance.

Thus all buddhas of the three times are not other than this essence of your Presence Itself, beyond arising and ceasing. The *Longchen* says:<sup>20</sup>

Countless buddhas in the past manifested enlightenment beyond arising. Countless buddhas in the future will be primordially enlightened beyond ceasing. Countless buddhas in the present abide in the dimension beyond arising and ceasing.

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<sup>20</sup> Folio 67 in chapter 27 of the *sde dge* edition of the *Longchen Rabjam Tantra*.  
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## Presence Is the Pure Perfect Source

The third subdivision is the explanation that current Presence Itself, beyond correction and corruption, is the Pure Perfect Source.

**(r) "(Practitioners) now arrive (in the Source) by entering the uncorrected path, not by using contemplation to fabricate Presence."**

The cause of enlightenment is the precise understanding of the Presence of all victorious ones of the three times, beyond correction, transformation, rejection and acceptance. [472] Thus practitioners **now** are given the advice to **arrive** on the level of the Pure Perfect Source **by entering the uncorrected natural path, not by using** the cultivation of **contemplation**, and so forth, **to fabricate** some other self-originated wisdom of **Presence**.

The cause of realization is relaxation in uncorrected Presence. Because there is nothing other than this primordial liberation, it is sufficient to simply recognize one's state, the state of samantabhadra, uncorrected self-perfected enlightenment, Presence Itself, unceasing awareness. The *Mejung* says:<sup>21</sup>

One cannot find some Samantabhadra other than the Pure Perfect Presence of one's *rigpa*. It is astonishing that one did not previously understand or experience this. [473]

## Correction in Provisional Teachings

The second subdivision is the explanation that there is no realization through correction, that correction is a mistake, that all teachings which teach correction are provisional teachings, and that these three establish the rationale for Presence beyond correction. It has three subdivisions:

1) there is no realization through correction (p64);

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<sup>21</sup> Although these two lines do not occur in the *byang chub kyi sems rmad du byung ba*, similar ideas are expressed in chapter 27.



- 2) all teachings which teach correction are provisional teachings (p65);
- 3) and the rationale for Presence beyond correction (p66).

### **No Realization through Correction**

The first subdivision is the explanation that there is no realization through correction.

**(r) "When phenomena, however they manifest, are not understood to be Pure Perfect Presence, there will be no realization through correction and practice."**

**All phenomena, however they manifest** as the substance of the outer and inner universe, are nothing but the *rolpa* energy of empty forms, which appear although non-existent. This energy arises from the dimension of all-creating Pure Perfect Presence, primordially groundless and totally baseless. All phenomena are already primordially liberated in **Pure Perfect Presence**, dharmadhatu, with no need for any negation, affirmation, rejection or acceptance. **When this is not understood, there will be no realization** of the state of natural Presence Itself **through correction and practice** based upon renunciation, interruption, purification, transformation, meditation or accomplishment. Thus the advice is to not apply any effort with meditation and practice. The *Longchen* says:<sup>22</sup>

Do not see anything other than this (Presence). Looking here and looking there produces concepts. If you do not look at anything other than this (Presence), [474] it is not necessary to meditate some non-conceptual state elsewhere. Do not apply anything other than this (Presence). Applying this and applying that produces mistaken views. If you do not apply anything other than this (Presence), it will not be necessary to apply any other concepts or analyses. Do not strive for anything other than this (Presence). Striving for

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<sup>22</sup> Folio 77 in chapter 32 of the *sde dge* edition of the *Longchen Rabjam* Tantra.  
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this and striving for that develops the duality of subject and object. If you do not strive for anything other than this (Presence), because there will be no different doorways, it will not be necessary to train on levels and paths. Do not accomplish anything other than this (Presence). Accomplishing this and accomplishing that never ends. If you do not accomplish anything other than this (Presence), it will not be necessary to attain the level of enlightenment.

### **Correction Is a Mistake**

The second subdivision is the explanation that correction is a mistake.

**(r) "Not understanding, one may try to realize through correction. But, even after many eons, one will not discover effortless bliss."**

The natural state of all phenomena is already enlightenment as primordially liberated, effortless Pure Perfect Presence, rigpa. **If one does not understand** the natural abiding of uncorrected total self-perfection, **one may try to realize** the level of primordial enlightenment **through** practice and **correction**, using effort, struggle, acceptance, rejection, cause, effect, meditation, achievement, and so forth. **But, even after** one perseveres for **many eons, one will not discover** the essence of **effortless bliss**, the state of primordially abiding dharmakaya. [475] The example is given that if one wants to go east one cannot accomplish this by setting out on a path to the west. In the same way, one cannot realize the effortless state on a path of struggle and practice. The *Namkha Che Gyepa* says:

Enlightenment understands Presence Itself, so do not strive for some other enlightenment. Striving for some other enlightenment is like churning water when you want butter. If you enter some other path without this sacred secret of all tathagatas, you will not attain the goal of mantrayana even after one thousand eons. [476]

It is a mistaken aim to be concerned about an object. It is a total failure to construct a fixed reference point. It is a stupid view which looks for the emptiness of just-that-ness. It is a very long road to desire the highway of bliss. It is a samaya violation to (maintain) a duality of preservation and non-preservation. It is a blocked path to freedom which fixes on practice and non-practice. It is wasted sacredness to believe in seeing and non-seeing. It is endless conceptualization to (maintain) a duality of meditation and non-meditation. Participating in these (mistakes) about the marvelous state, one violates the very essence of the great marvelous treasure.

### Provisional Teachings

The third subdivision is the explanation that all teachings which teach corrections are (only) provisional teachings.

**(r) "Hey! Because the three kayas are not other than Presence, there is nothing to correct. The scriptures of the teachers of the three kayas set forth the meaning that one should fabricate. The teachers of the three kayas do not teach the essence of the Teacher of the State. Although the teachers who are involved with fabrication according to (their vehicles) explain a kind of truth, they do not give definitive teaching, but only provisional teaching." Thus he spoke.**

Shouting **Hey!** has the meaning, 'Retinue of Mahasattva and others, listen!' [477] **Because all three kayas of the buddhas are not other than your Presence, rigpa, self-originated wisdom, there is nothing to correct** about this Presence. Because there is no need to struggle and practice, you should relax in the natural condition.

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<sup>23</sup> This quotation does not appear in the *byang chub kyi sems rmad du byung ba*.  
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**The scriptures of the eight vehicles taught by the teachers of the three kayas of the victorious ones set forth the meaning that one should fabricate, using efforts and practices such as training and traveling on levels and paths. These scriptures are simply provisional teachings which do not have the definitive meaning that teaches knowledge of effortless primordial liberation. Why? Because the teachers of the three kayas do not teach the ultimate meaning of the essence of the Teacher of the State, all-creating Pure Perfect Presence beyond fabrication and transformation.**

**The teachers of the three kayas of the victorious ones teach according to the precise meanings of the eight lower vehicles. [478] They teach paths which attempt to fabricate the self-originated wisdom of Presence Itself through renunciation, interruption, purification, transformation, and so forth. Although they explain a kind of truth which does not contradict scriptures and logic in the context of causes, effects, levels, paths, and so forth, they do not give definitive teaching which directly explains the ultimate natural condition. They give to disciples only provisional teaching about gradual paths. Thus he spoke. The Tingdzog says:**

The nirvana of sugatas is the definitive meaning. The real level and path is not other than the one dharmakaya. Words about high, low, close and far communicate only provisional meanings for those with low intelligence.

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-second chapter, which explains *Non-Correction*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the forty-second chapter, which explains *Non-Correction*. [479]**

## Chapter 43 - *Displayer of All Phenomena*

Chapters forty-one to fifty establish the definitive teaching. Before any self-originated wisdom existed, Presence was primordial enlightenment abiding as pure total wisdom. When this is understood, stainless enlightenment appears as the total state of all Perfections.

Chapter forty-three establishes that the essence of the base depends upon the teaching of naturally pure enlightenment. There are two subdivisions:

- 1) the brief explanation (p68);
- 2) and the extensive explanation (p68).

### Brief Explanation

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, proclaimed that he is the displayer of all phenomena.**

After explaining that there is no need to correct the state of primordial enlightenment, in which all phenomena are Pure Perfect Presence, **then the All-Creating King, Pure Perfect Presence, proclaimed that he is the all-creating displayer of all phenomena** encompassed by the three Perfections,<sup>24</sup> that the essence of his state transcends correction, transformation, rejection and acceptance, [480] and that he is the teacher of all three kayas.

### Extensive Explanation

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) the brief explanation of the essence of the three Perfections (p69);
- 2) the extensive explanation of the nature of the three Perfections (p69);

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<sup>24</sup> The three Perfections are teachers, teachings and retinues.

- 3) and the conclusion that everything is self-originated wisdom (p84).

### **Essence of the Three Perfections**

The first subdivision is the brief explanation of the essence of the three Perfections.

**(r) "Hey Mahasattva, listen! I am the displayer of all phenomena. My essence has three aspects. I display the three types of teachers. I display the three types of teachings. I display the three (types of) retinues who follow these (teachings)."**

**Hey Mahasattva, listen! I, the Teacher, the All-Creating King, am the nature of total self-originated wisdom, the displayer of all phenomena of samsara and nirvana. The essence of me, the All-Creator, has three aspects.<sup>25</sup> I display the three types of teachers of the three kayas. I, the king who creates all displays, create and display the three types of teachings - outer, inner and secret - of the three teachers. I, the displayer, self-originated wisdom, emanate from the three aspects of my essence and display the three types of retinues who follow these teachings. [481]**

### **Details of the Three Perfections**

The second subdivision is the extensive explanation of the nature of the three Perfections. It has three subdivisions:

- 1) the extensive explanation of the nature of teachers (p69);
- 2) the extensive explanation of the nature of retinues (p74);
- 3) and the extensive explanation of the nature of teachings (p76).

### **Teachers**

The first subdivision is the extensive explanation of the nature of teachers. It has three subdivisions:

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<sup>25</sup> In this context, the three aspects of the essence are teachers, teachings and retinues.

- 1) the general explanation of the teachers of the three kayas (p70);
- 2) the detailed explanation of dharmakaya, sambhogakaya and nirmanakaya teachers (p70);
- 3) and the conclusion (p73).

## **General Explanation of Teachers**

The first subdivision is the general explanation of the teachers of the three kayas.

**(r) "Who are the three teachers? - (dharmakaya) teachers, who teach the essence of phenomena, (sambhogakaya) teachers, who teach the nature of phenomena, and (nirmanakaya) teachers, who teach the words of the meaning."**

**Who are the three teachers** who manifest from the essence of my all-creating state? - dharmakaya **teachers, who teach the essence of phenomena**, the real condition, total emptiness, non-conceptual just-that-ness; sambhogakaya **teachers, who teach that the nature of phenomena**, how everything that manifests, such as forms, sounds, smells, tastes, and so forth, self-arises as the non-dual enjoyments of total bliss and is not other than (my All-Creating) state; [482] **and nirmanakaya teachers, who teach** using the compositions of the **words** of the sacred writings to illustrate the profound content **of the meaning**, explaining the principles of the tripitaka<sup>26</sup> in accord with the conditions, capacities and interests of individual disciples.

## **Detailed Explanation of Teachers**

The second subdivision is the detailed explanation of the dharmakaya, sambhogakaya and nirmanakaya teachers. It has three subdivisions:

- 1) the detailed explanation of dharmakaya teachers (p71);
- 2) the detailed explanation of sambhogakaya teachers (p72);

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<sup>26</sup> The tripitaka means the three classes of teachings: vinaya rules, sutra words of buddha, and abhidharma explanations of later teachers. Tantra is considered to be part of abhidharma or to be a fourth class of teachings.

3) and the detailed explanation of nirmanakaya teachers (p73).

### **Dharmakaya Teachers**

The first subdivision is the detailed explanation of dharmakaya teachers.

**(r) "(Dharmakaya) teachers teach the essence of phenomena by sending forth empowering energy from unborn (space). They teach that all phenomena, however manifested, are the just-that-ness of the real condition."**

Dharmakaya teachers teach the essence of phenomena, the essence of primordial emptiness beyond concepts, **by sending forth** the ultimate communication of unborn dharmakaya or the communication of **empowering energy from** the space of the **unborn** essence, to teach that, from the moment of appearance, all phenomena which arise as unceasing *rolpa* energy never for even a second move away from the realm of unborn Pure Perfect Presence. [483] **They teach that all phenomena** of samsara and nirvana, **however manifested, are the** essence of the uncorrected **just-that-ness** of the unborn natural state **of the real condition**, totally unattached primordial emptiness. The *Longchen* says:<sup>27</sup>

The unborn real condition is the cause which produces the five elements of the animate and inanimate universe. In the very moment when the five elements of the universe arise, there is only the unborn state, without the birth of something other. In the moment of birth, nothing is born. The unborn real condition is the cause which produces male, female and neutral. When male, female and neutral take a body, there is only the unborn state, without the birth of something other. In the moment of birth, nothing is born. The unborn real condition is the cause which

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<sup>27</sup> Folios 76-77 in chapter 31 of the *sde dge* edition of the *Longchen Rabjam* Tantra.



produces the three or five poisons.<sup>28</sup> In the very moment when the five emotions arise, there is only the unborn state, without the birth of something other. In the moment of birth, nothing is born. [484] The unborn real condition is the cause which produces self-originated wisdom. In the very moment when impartial *rigpa* arises, there is only the unborn state, without the birth of something other. In the moment of birth, nothing is born.

Because unborn space is the source from which all phenomena manifest, also the appearances experienced now are nothing other than the unborn essence. The essence of appearances displays primordial empowering energy. An example is that, when one is deceived by the water of a mirage, because some water other than the mirage has never been born, in the moment when the essence of water is being experienced, nothing has ever moved away from the unborn essence.

### **Sambhogakaya Teachers**

The second subdivision is the detailed explanation of sambhogakaya teachers.

**(r) "(Sambhogakaya) teachers display the nature of phenomena by directly manifesting all phenomena, however they appear, as the kaya of the teacher state. They teach that nothing exists other than the nature of phenomena."**

**Sambhogakaya teachers display the self-luminous, self-perfected manifestation aspect of the nature of phenomena [485] by directly manifesting all phenomena, however they appear in the form of the five types of sense pleasures, as the kaya of the teacher state. They teach that nothing, like some sambhogakaya teacher, exists other than in the way that the nature of phenomena appears.**

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<sup>28</sup> The five poisons are stupidity, attachment, aversion, pride and jealousy. The three poisons are stupidity, attachment and aversion.

## Nirmanakaya Teachers

The third subdivision is the detailed explanation of nirmanakaya teachers.

(r) **"(Nirmanakaya) teachers teach sounds and words about phenomena by combining sounds (to communicate) the meaning of all phenomena. They teach compositions of sounds and words (to communicate) meaning to sentient beings of the three realms who are ignorant and do not understand."**

Nirmanakaya teachers teach to ordinary disciples **sounds and words about the meaning of phenomena by combining the sounds of spoken words (to communicate) the meaning of all phenomena** encompassed by the tripitaka. **They teach elegant compositions of sounds and words** to unmistakably communicate **the meaning** of topics like the two truths<sup>29</sup> **to sentient beings of the three realms who are ignorant** of the ultimate authentic condition **and do not understand** relative conventional appearances. [486]

### Conclusion

The third subdivision is the conclusion.

(r) **"For these reasons, the essence of these teachers is explained to be (me)."**

**For these reasons, the essence of the teachers** of the three kayas of the victorious ones **is explained to be** the directly manifested essence of Pure Perfect Presence, *rigpa*, the All-Creating King, the teacher of all these (teachers).

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<sup>29</sup> The two truths are the ultimate truth of empty nirvana and the relative truth of the interdependent manifestations of samsara. Some teachings may emphasize one truth more than the other, but the two truths are one unique, inseparable non-dual truth.

## Retinues

The second subdivision is the extensive explanation of the nature of retinues. It has three subdivisions:

- 1) the general explanation (p74);
- 2) the detailed explanation (p74);
- 3) and the conclusion (p75).

### General Explanation of Retinues

The first subdivision is the general explanation of retinues.

**(r) "The retinues who uphold these (teachings) are of three types."**

**The groups of retinues, who faultlessly uphold whatever content of these teachings was communicated by those teachers of the three kayas, are explained to have an essence of three types.** The continuative particle '*de*' informs us that the extensive explanation will be presented next.

### Detailed Explanation of Retinues

The second subdivision is the detailed explanation of retinues.

**(r) "Atiyoga retinues, beyond struggle and practice, have confidently entered and abide on the level of enlightenment. Retinues (who abide) on *rigdzin* levels or on the first to the tenth (levels) are not realized, but are on levels of meditation to get closer (to their goal). Retinues who develop bodhichitta and practice with devotion abide on levels where they destroy the (five) poisons (and obtain pleasant) results (through the application of) good causes."**

**Atiyoga retinues, who are taught by dharmakaya teachers the state beyond cause, effect, struggle and practice, have confidently entered the uncorrected self-perfected, total**

primordial liberation of atiyoga which teaches the natural state of *rigpa*, Pure Perfect Presence. They are victorious ones of the three times, who **abide on the level of manifest perfect enlightenment**, unmistakably understanding the wisdom of the self-abiding Source. [487] This naturally self-perfected enlightenment also includes sentient beings of the three realms. As previously quoted,<sup>30</sup> the *Dochu* says:

Retinues of dharmakaya teachers are buddhas who abide in the three times and sentient beings of the six lokas (who abide in) the three realms. Exalted *thugje* energies are the Perfections<sup>31</sup> which connect with sentient beings.

Sambhogakaya retinues are **those who abide on the (four) *rigdzin* levels**, such as self-perfection, mahamudra, and so forth,<sup>32</sup> [488] **and those who abide on spiritual levels, from the first 'joyful' level to the tenth 'cloud of dharma' level.**<sup>33</sup> They do **not** concretely **realize** the level of enlightenment, **but are on levels of meditation** on their paths **to get closer** to their (goals).

Retinues of nirmanakaya buddhas are **retinues who develop bodhichitta** on the levels of their specific vehicles **and apply practices** on their paths **with much devotion**. They **abide on levels where they destroy the bad causes and five poisons** and obtain pleasant **results** from the application of **good causes**.

## Conclusion

The third subdivision is the conclusion.

(r) **"These (retinues) are said to be the retinues of the three teachers."**

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<sup>30</sup> Chapter 15, page 89 in Volume 2.

<sup>31</sup> The five Perfections are teachers, teachings, retinues, times and places.

<sup>32</sup> The four *rigdzin* levels are self-perfection, mahamudra, long life and maturation.

<sup>33</sup> The ten spiritual levels are: joyous, stainless, radiant, brilliant, hard to conquer, realized, far-reaching, unshakable, good intelligence, and cloud of dharma.

**These three different types of retinues, explained in order above, are said to be the retinues of the three teachers of the three kayas.**

## **Teachings**

The third subdivision is the detailed explanation of the nature of teachings. It has two subdivisions: [489]

- 1) the question asked by the retinue (p76);
- 2) and the detailed answer given by the teacher (p76).

### **Question of the Retinue**

The first subdivision is the question asked by the retinue.

**(r) (Then Sattvavajra asked:) "Hey Teacher of teachers, All-Creating King! If the three teachers and the groups of retinues are explained like this, how are the three types of teachings explained?" Thus he requested.**

After this explanation of teachers and retinues, Sattvavajra asked: **Hey Teacher of teachers, All-Creating King! If the three teachers of the three kayas of the victorious ones and the groups of retinues of those teachers are explained like this, how are the three types of teachings of those (teachers) explained? 'Thus he requested'** is an expression which connects the earlier lines to the later lines.

### **Answer of the Teacher**

The second subdivision is the answer given by the teacher. It has three subdivisions:

- 1) the dharmakaya answer, that Presence Itself is the nature of just-that-ness, that Presence is not understood through meditations about correction and corruption, and that one cannot find anything in the universe which is other than the one space, Presence Itself, just-that-ness (p77); [490]

- 2) the sambhogakaya answer, that the five objects which appear to the sense consciousnesses are the nature of non-conceptual just-that-ness, and that there is no practitioner to apply practice on the basis of attachment to the five objects, which abide in their own states beyond the dualism of correction and corruption (p79);
- 3) and the nirmanakaya answer, that, after a perception, sentient beings speak and think various conceptual analyses, that (sentient beings should) go beyond concepts into the six states,<sup>34</sup> such as appearance-emptiness, sound-emptiness, presence-emptiness, and so forth, and that example, meaning and sign communicate the Body, Voice and Mind of the victorious ones (p81).

### **Dharmakaya Answer about Teachings**

The first subdivision is the explanation of the dharmakaya answer, that Presence Itself is the nature of just-that-ness, that Presence is not understood through meditations about correction and corruption, and that one cannot find anything in the universe which is other than the one space, Presence Itself, just-that-ness.

**(r) "Hey Mahasattva, listen! The dharmakaya teaching explains just-that-ness. Just-that-ness cannot be subdivided into categories. Because all phenomena, however manifested, are the nature of Presence, (phenomena are) just-that-ness. Any practitioners who try to meditate or correct (just-that-ness) cannot understand dharmakaya teaching. They cannot understand that Pure Perfect (Presence), the invisible real condition, is unmistakable just-that-ness. Any practitioners who try to meditate or correct this (just-that-ness) cannot understand their own uncorrected Presence. Pure Perfect Presence is not a phenomenon of the universe. The just-that-ness of Presence is the just-that-ness of the elements. When just-that-ness is not understood, practitioners experience separate (phenomena). Practitioners may search for some**

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<sup>34</sup> The six states are appearance-emptiness, sound-emptiness, presence-emptiness, smell-emptiness, taste-emptiness, and tactile sensation-emptiness.

space (named) 'just-that-ness'. But, even if victorious ones of the three times searched (for just-that-ness), they could not find it."

Then the teacher answered the question asked by Sattvavajra. **Hey Mahasattva, listen** to this explanation of the styles of the three teachings of the three teachers! **Dharmakaya teaching explains** that all phenomena of the universe of samsara and nirvana are dharmadhatu, the essence of **just-that-ness**, the real condition. [491] What is the just-that-ness of the real condition? The nature of the **just-that-ness** of the real condition **cannot be subdivided into dualistic categories**, such as samsara and nirvana, outer and inner, and so forth. **Because all phenomena, however manifested, are direct appearances of the nature of Pure Perfect Presence, rigpa**, self-originated wisdom, the Source, phenomena are said to be the **just-that-ness** of the ultimate real condition, without there being anything at all to correct, transform, reject or accept.

All phenomena are the nature of the real condition, just-that-ness, all-creating Pure Perfect Presence. **Any practitioners who try to meditate or correct this** (just-that-ness) with practice, and so forth, **cannot understand dharmakaya teaching** beyond rejection, acceptance, action and struggle. [492] **They cannot understand that Pure Perfect Presence, the invisible real condition** without dualistic qualities, **is unmistakable just-that-ness**, primordially beyond all correction and change. **Any practitioners who try to meditate or correct this** self-originated wisdom of Presence **cannot understand their own uncorrected state of Presence**, so they wander in situations of rejection, acceptance, hope and fear.

The Source, **Pure Perfect Presence, is not** a dimension of dualistic appearances or a **phenomenon of** samsara and nirvana encompassed by **the** animate and inanimate **universe**. Everything is the essence of all-creating Pure Perfect Presence and nothing is different from the essence of just-that-ness, the one space. Thus **the just-that-ness of the real condition of inner Presence is the just-that-ness of all phenomena which manifest from and are encompassed by the five outer elements**. [493]

**When the essence of the one just-that-ness of the real condition is not understood** to be beyond good, evil, rejection and acceptance, **practitioners experience everything as separate phenomena**, such as mind, elements, and so forth. **Practitioners may search for and hope to newly attain some dimension of empty space named 'just-that-ness'** which is other than those appearances of conditioned phenomena. **But, even if victorious ones of the three times searched** (for just-that-ness), **they could not find it**. So I do not need to speak about others. If one tries to discover some phenomenon by searching, what is searched for is some compounded, newly manifest phenomenon, rather than self-originated uncompounded wisdom. The *Dütsi Chüthig* says:

Do not search for dharmakaya elsewhere. Even if you searched for hundreds of thousands of eons, you would not find it. [494] Buddhas of the past did not search. Buddhas in the future will not search. Buddhas of the present do not find it by searching. Buddhas who could be discovered by searching, or three kayas which could be realized by practicing, or enlightenment which could be acquired through view, meditation, behavior and goal, or any concept which could be achieved in one hundred ways would only be like ordinary worldly, material phenomena which arise.

### **Sambhogakaya Answer about Teachings**

The second subdivision is the explanation of the sambhogakaya answer, that the five objects which appear to the sense consciousnesses are the nature of non-conceptual just-that-ness, and that there is no practitioner to apply practice on the basis of attachment to the five objects, which abide in their own states beyond the dualism of correction and corruption.

(r) **"Hey Mahasattva, listen! Sambhogakaya teachings are the enjoyments. The five enjoyments are one (Presence, with five types of) enjoyments of the real condition. Each of the five enjoyments, such as forms, and so forth, has five (subdivisions,**



so that the total is) twenty-five enjoyments. The twenty-five enjoyments are modes of the five kayas. These modes are said to be the ultimate meaning of the real condition. Sambhogakaya (appears as) the enjoyments of all buddhas and sentient beings. I teach to *rigdzins* and those on the ten levels that they should not experience my forms (in a dualistic way)." Thus he spoke.

**Hey Mahasattva, listen! The teachings of the sambhogakaya of the victorious ones are the five types of desirable enjoyments. The five types of enjoyments of sense pleasures are actually not something other than the essence of the real condition, just-that-ness, rigpa, Pure Perfect Presence, but are the essence of the one Presence, with five types of enjoyments.** [495] The *Trul De* says:

All appearances manifest as Presence. Thus Presence is form. All sounds resound in Presence. Thus Presence is sounds. All fragrances are smelled in Presence. Thus Presence is smells. All great flavors are tasted in Presence. Thus Presence is tastes. All tactile sensations are felt in Presence. Thus Presence is tactile sensations.

Nevertheless, when classified in terms of the mode of appearance, **the enjoyment of forms, and so forth**, is divided into **five** types, and each of these five (enjoyments) is subdivided (into five types). The **one** (enjoyment) of forms, for example, has five subdivisions: form appearances, such as big, small, and so forth; sound aspects of individual distinct communications; smell aspects of sensations which cease; [496] taste aspects which are experienced; and tactile sensations when object and consciousness meet. Each of the **five** enjoyments has **five** (subdivisions, so that the total is) **twenty-five enjoyments**. Because the appearances of **the enjoyments of the twenty-five** sense pleasures are the self-arising *rol-tsal* energies of all-creating Pure Perfect Presence, they

appear as **modes of the five buddha kayas**<sup>35</sup> of the perfect enjoyments of the victorious ones. The *Yige Medpai Gyü* says:

Vision unceasingly sees my forms. Hearing unceasingly hears my sounds. The nose unceasingly smells my smells. The tongue unceasingly tastes my tastes. The tactile sense organs unceasingly speed to my mind.

The five desirable objects, which appear as **modes** of the five kayas of the victorious ones, are non-dual, uncorrected and uncorrupted, without any negation, affirmation, rejection or acceptance. Because actions and actors tied to concepts about those five objects do not really exist, the modes **are said to be the precise ultimate meaning of the real condition.** [497] Because the five types of sense pleasures are manifestations of the unceasing self-*dang* energy of *rigpa*, they appear as **the enjoyments of all buddhas and sentient beings.** Actually, there does not exist some **sambhogakaya** which is other than the manifestations of **forms**, sounds, and so forth, the natural state of **me**, the All-Creating Teacher. **I**, the All-Creating Teacher, **teach** to retinues of *rigdzins* and bodhisattvas **on the ten levels that they should not experience the enjoyments** with the separation of subject and object, but (should recognize that these manifestations) constitute the natural non-dual, absolute equality of Pure Perfect Presence, natural *rigpa*. [498] **Thus he spoke.**

### **Nirmanakaya Answer about Teachings**

The third subdivision is the explanation of the nirmanakaya answer, that, after a perception, sentient beings speak and think various conceptual analyses, that (sentient beings should) go beyond concepts into the six states, such as appearance-emptiness, sound-emptiness, presence-emptiness, and so forth, and that example, meaning and sign communicate the Body, Voice and Mind of the victorious ones.

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<sup>35</sup> The five kayas are dharmakaya, sambhogakaya, nirmanakaya, svabhavikakaya (union of first three kayas, also named abhisambodhikaya), and vajrakaya.

(r) "Hey Mahasattva, listen! Nirmanakaya teachings (provide) appropriate benefit through *thugje* energies. Different ideas (manifest for) sentient beings of the three realms. But when (forms, sounds and concepts are considered by disciples to be) the three aspects - Body, Voice and Mind, (the example, meaning and sign of the three vajras of) Body, Voice and Mind (help disciples to) reverse these different ideas (into unborn emptiness). After (disciples) overcome attachment to sense organs and objects and are taught what is a suitable isolated environment, my *thugje* energies give teachings which guide them."

"Hey Mahasattva, listen! The **nirmanakaya** teachings of buddhas, **through** self-originated non-conceptual *thugje* energies, provide what is **appropriate** for the realization of whatever **benefit** for sentient beings who need training. It has been said that:

Mind and mental events have concepts which are superimposed upon the three realms.

After a perception occurs, aspects of the six modes of objects and consciousnesses emanate and spread. Various **different ideas** and concepts appear in the minds of **sentient beings of the three realms**. However, self-originated wisdom is not concrete, but is the *rolpa* energies which arise from the *tsal* energies of Pure Perfect Presence. From the very moment in which all six sense consciousnesses, together with their objects, appear, nothing at all really exists. [499] The *Chöying Rinpochei Dzö Drel* says:<sup>36</sup>

The manifestations of the six objects are clear appearances of empty forms which do not really exist. Primordially liberated in the essenceless realm, the six sense organs, together with their consciousnesses, do not really exist, are each empty of any essence, and are liberated in empty space. Inner presence is primordially liberated as the

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<sup>36</sup> Folio 355 in chapter 12 of Longchenpa's *chos dbyings mdzod* auto-commentary.

essence of unsupported space. So there does not really exist even the smallest piece of a phenomenon which has an identifiable essence. Because no falsehood really exists other than the delusive appearance, from the very moment when the clear manifestation of the empty form appears, like a water-moon in the space-womb of totally unbounded emptiness the manifestation has no essence. Thus there is no need for any rejection, acceptance, hope or fear.

According to this quotation, from the very moment in which all of these sense consciousnesses and their objects manifest, nothing really exists other than the *rolpa* energies of baseless empty forms. [500] (Nirmanakaya teachings) explain **three aspects**: all appearances of forms are the essence of the **Body** of appearance-emptiness; all resoundings of sounds are the essence of the **Voice** of sound-emptiness; all concepts are the essence of the **Mind** of *rigpa*-emptiness. From the moment when smells, tastes and tactile sensations manifest, no essence exists, and they are liberated as the essence of smell-emptiness, taste-emptiness, and so forth. All manifestations of **different ideas** are already primordially liberated and settled in the primordially unborn essence.

Example, meaning and sign are three topics used to explain that all manifestations of the six sense consciousnesses and their objects are the primordially unborn essence. The example is the essence of **Body Vajra**, which illustrates that manifestations have no essence. [501] The meaning is primordially unborn, the nature of **Voice Vajra**, unborn sound-emptiness. The sign is **Mind Vajra**, which manifests within the unborn dimension as the unceasing *thugje-tsal* appearances of unceasing *rolpa* energies. To summarize, example, meaning and sign help sentient beings who need training to **reverse** all the dualistic attachments of their mind-streams. **All attachments to the objects of the six consciousnesses**, which depend upon the six **sense organs**, are liberated and **overcome** in the dimension of the total emptiness of Primordially unborn dharmadhatu. Disciples who are attached to the objects of the six sense consciousnesses are guided towards the island of freedom when they are taught the profound path of an **environment isolated** from the proliferation of dualistic concepts -

an environment **suitable** for the minds of individual disciples. [502] However, because nirmanakayas buddhas do not recognize that everything arises as a manifestation of the **thugje energies of me**, the All-Creating Teacher, they **teach** only methods **to guide** beings toward the path of enlightenment which try to liberate into the real condition all accumulations of experiences of dualistic emotions and concepts.

## Conclusion

The third subdivision is the conclusion that everything is self-originated wisdom. It has two subdivisions:

- 1) the explanation that the nature of everything is non-conceptual self-originated wisdom (p84);
- 2) and the conclusive and extensive explanation of the essence of everything (p85).

## Everything Is Wisdom

The first subdivision is the explanation that the nature of everything is non-conceptual self-originated wisdom.

**(r) "Hey Mahasattva, listen! Because I am the displayer of all phenomena, I display my essence to buddhas. I display my essence to sentient beings. Because I display the essence, I am proclaimed to be the displayer."**

**Hey Mahasattva, listen! I**, the all-creating Pure Perfect Presence, the emanation-base of the three kaya teachers described above, **am** non-conceptual self-originated wisdom, **the** creator who **displays of all phenomena** of samsara and nirvana. There is no all-creating Pure Perfect Presence other than self-originated wisdom, *rigpa*, the Mind of the buddhas of the three kayas and three times. [503] Thus **I display the essence of me**, all-creating Pure Perfect Presence, **to** these **buddhas**. Also **I display the essence of me**, the displayer, **to sentient beings of the three realms**.

The awareness in the mind-stream of each sentient being is this very same all-creating Pure Perfect Presence, the abode of naked, immaterial, incommunicable, empty luminosity. This very clear Presence, never obscured, displays the essence of the all-creating state. **Because I display the essence** of the all-creating state and because no phenomenon is other than this state, **I am proclaimed to be the displayer** of all phenomena. [504]

### Conclusive Explanation

The second subdivision is the conclusive and extensive explanation of the essence of everything.

(r) **"Understand my essence in this way! Teachers, teachings and retinues are not other than the three aspects of my essence. The Teacher is unceasing self-originated wisdom. The teaching is my uncorrected essence. Retinues who grasp these (teachings) grasp my nature." Thus he spoke.**

Specific aspects of the essence are taught to sentient beings and buddhas of the three kayas, and so forth. But what is the teaching of the essence of the All-Creating King? **Understand the essence of me**, the All-Creator, **in this way**, and not in some other way! How is my essence? The **teachers** of the three kayas of the victorious ones explained above, their **teachings**, and the **retinues** who follow these (teachers and teachings) **are not other than the three aspects** - emptiness, luminosity and *thugje* energy - **of the essence of me**, all-creating Pure Perfect Presence.

The statement, 'Understand that (my essence) is the essence of the teachings, retinues and teachers of the three kayas', means that all phenomena encompassed by the universe of samsara and nirvana are the three Perfections of the three kayas. Because nothing is excluded, all phenomena are said to be the essence of the all-creating state. [505] To summarize, everything of the three roots is self-originated wisdom. For the reasons explained above, my state, the Teacher, the All-Creating King, **is the self-luminous unceasing** state abiding as the essence of unchanging great bliss, **self-originated wisdom**, Presence Itself, which is superior to any

teachers of the three kayas. **The teaching is not anything other than the total effortless, incommunicable, uncorrected essence of me, all-creating Pure Perfect Presence.** And because the essence of **retinues who** manifest to **grasp these** teachings is the essence of Pure Perfect Presence, *rigpa*, retinues **grasp** the teachings of the three kayas through **my** totally transcendent, free, empty and luminous **nature**. [506] **Thus he spoke.**

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-third chapter, which explains the *Proclamation of the Teacher*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the forty-third chapter, which *Proclaims that the Displayer of All Phenomena is the All-Creating State*.**

## Chapter 44 - *High Capacity for Dzogchen*

Chapters forty-one to fifty establish the definitive teaching. Chapter forty-four establishes that, because self-originated Presence Itself is beyond actions and efforts, the essence does not require effort with action, struggle, cause and effect. It has two subdivisions:

- 1) the brief explanation (p87);
- 2) and the extensive explanation (p87).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained the meaning of not performing actions for the (already accomplished) state.**

After explaining that the primordial base - self-originated wisdom, the totally indivisible three kayas, the primordial essence, completely pure enlightenment - is the ultimate displayer of all phenomena, **then the All-Creating King, Pure Perfect Presence, explained the meaning of not performing any actions**, such as cultivating views, training on levels, traveling on paths, and so forth, because the essence of the **state** is already primordially accomplished, beyond correction, transformation, rejection and acceptance. [507]

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has five subdivisions:

- 1) primordial non-action with regard to phenomena (p88);
- 2) action is the bondage of mental invention (p89);
- 3) the natural state is beyond correction (p93);
- 4) the qualities of the uncorrected natural state (p99);
- 5) and the advice for those without capacity (p103).



## Primordial Non-Action

The first subdivision is the explanation of primordial non-action with regard to phenomena. It has two subdivisions:

- 1) effortless self-perfection is already accomplished (p88);
- 2) and natural relaxation in the uncorrected state (p88).

### Effortless Self-Perfection

The first subdivision is the explanation that effortless self-perfection is already accomplished.

**(r) "Hey Mahasattva! This state with nothing to do is the essence of me, the All-Creator. Non-action in me means that, because I am already primordially accomplished, I am the real condition beyond actions."**

**Hey Mahasattva! This uncorrected self-perfected state with nothing to do, such as negation, affirmation, rejection and acceptance, is the original condition of the unchanging essence of me, the All-Creator. Specifically, what is the reason not to perform any actions of struggle or practice in me? [508] Because I am self-perfection, in which all actions are already primordially accomplished, I am now the real condition beyond any actions, such as newly meditating, practicing, training, traveling, and so forth.**

### Natural Relaxation

The second subdivision is the explanation of natural relaxation in the uncorrected state.

**(r) "Within the essence of me, the real condition, there is no action (to correct) my essence. That which is named 'essence' is an essence beyond correction. You, Sattvavajra, should not try to correct Pure Perfect (Presence). If Sattvavajra corrects the (real condition), you are correcting**

**me, the All-Creator. All phenomena, however manifested, are the essence of me, the All-Creator."**

Specifically, **within the real condition** of all phenomena, **the primordial authentic essence of me**, all-creating Pure Perfect Presence, **there is no action** to correct or transform **my essence** through struggle and practice. Why? Because **that which is named 'essence' is an essence beyond correction** through actions and efforts. The example is that the essence of fire is not corrected by its own heat.

Thus **you, Sattvavajra, should not try to correct Pure Perfect Presence beyond correction. If Sattvavajra** uses causes, effects, actions and efforts to **correct the real condition** whose essence never changes, you are correcting me, all-creating Pure Perfect Presence. [509] When you try in this way to correct and transform me, the All-Creator, you are correcting all phenomena. Why? Because **all phenomena, however manifested, are the essence of me, the All-Creator.**

### **Bondage of Mental Invention**

The second subdivision is the explanation that action is the bondage of mental invention. It has five subdivisions:

- 1) meditation, achievement, correction and transformation are bondage (p89);
- 2) the natural state transcends dimensions of attachment and grasping (p90);
- 3) everything is the all-creating real condition (p91);
- 4) there is no goal to achieve through rejecting and accepting the real condition (p92);
- 5) and what is rejected or accepted is dharmakaya (p93).

### **Bondage through Meditation**

The first subdivision is the explanation that meditation, achievement, correction and transformation are bondage.

(r) **"Hey Mahasattva, you listen! If you try to meditate my essence which never changes, you are trying to correct and transform (my essence). If you try to accomplish my primordial self-perfection, you are trying to correct me."**

**Hey Mahasattva, you listen** to this principle that the state of self-originated wisdom is not realized through correction. **The essence of me**, the Teacher, uncompounded primordial emptiness which does not depend upon causes, conditions, struggles or practices, is the real condition **which never changes** because of any actions or efforts. [510] **If you try to meditate my essence with concepts, you are trying to correct and transform my essence.** Also, **I** am already established in the **primordial** enlightenment of natural **self-perfection**. **If you try to accomplish me once again, using hopes, fears, rejection and acceptance, you are trying to correct and transform me.** Trying in this way to use meditation and accomplishment to correct and transform what is beyond correction will never realize the goal. Not only that, but your mind-stream's disease of struggling with hopes and fears produces torment and bondage, again and again.

### **State beyond Attachment**

The second subdivision is the explanation that (the natural state) transcends dimensions of attachment and grasping.

(r) **"There does not exist (some other place) of arrival (reached) by traveling in me. There is no realization through searching. There is no purification through purifying in me. Understand that there is no object not seen in me. Understand that there are no paths not traveled in me. There are no obstacles not already purified in me. Unlimited, beyond objects, and unfabricated, (I, Pure Perfect Presence) transcend conceptual realms."**

Because all phenomena abide in the dimension of the primordial Source, Pure Perfect Presence, **there does not exist** some other place of **arrival (reached) by traveling in me.** Also,

because my essence is the primordial state of enlightenment, **there is no realization** of some goal higher than before **through searching** and practicing **in me**. [511] I am the essence of primordial clear light, uncompounded, immaculate dharmakaya. Because there has never existed some dirt to be purified **in me**, **there is no purification through purifying** the dirt of defilement.

For these reasons, I transcend all dimensions of concepts and characteristics. Sattva should **understand that there is no object not seen** somewhere **in me**, including not only existence, non-existence, appearance, emptiness and eternalism, but also the ineffable, non-conceptual, inexpressible state. **Understand that there are no paths** to travel which are **not traveled in me** or which are other than Pure Perfect Presence, my essence. [512] **Understand that there are no** impurities of **obstacles** - impurities to be purified through efforts and practices - which are **not** already **purified in** the essence of **me**. Because Pure Perfect Presence does **not abide** in any limitation of negation, affirmation, acceptance or rejection and abides **beyond all objects**, Presence is **beyond** the limitations of **fabrication** and primordially **transcends** all **conceptual realms**.

### **Everything Is the Real Condition**

The third subdivision is the explanation that everything is the all-creating real condition.

(r) **"Even dualistically hypothesized phenomena manifest my nature."**

If the nature of Pure Perfect Presence is beyond correction, transformation, rejection and acceptance, what should be done about all the applications of confusing conceptual fixations? Actually, all **phenomena** of the animate and inanimate universe (including those) which are **hypothesized** by sentient beings attached to **dualism**, visibly **manifest** the *tsal* appearances of Pure Perfect Presence, *rigpa*, **the nature of me**, the All-Creator. Thus all phenomena are self-perfected as the essence of uncorrected

absolute equality, beyond any acceptance or rejection. [513] The *Tingdzog* says:

The base of both worldly and trans-worldly phenomena is the essence, dharmakaya. Because phenomena are self-perfected, there is nothing to accept or reject in the variety of unspecified appearances of objects.

### **No Goal through Rejection and Acceptance**

The fourth subdivision is the explanation that there is no goal to achieve through rejecting and accepting the real condition.

**(r) "If you try to renounce or interrupt (phenomena), for three eons you will not meet with me, the All-Creator."**

Not understanding that all phenomena are the nature of Pure Perfect Presence, **you may try to struggle with some methods to renounce or interrupt that which** is perceived to be impure dualistic phenomena. If you do this, **for three eons you will not meet with me, all-creating Pure Perfect Presence** beyond rejection, acceptance, struggle and practice. Actually, this (renunciation or interruption) is the rejection of all-creating Pure Perfect Presence. The *Dütsi Chüthig* says:

Rejection of the three times rejects me. [514]  
Accomplishment of the five kayas rejects me.  
Renunciation of the five poisons renounces me. Rejection of ignorance rejects me. Accomplishment of wisdom rejects me. Rejection of concepts rejects me. Accomplishment of the real condition rejects me. Renunciation of samsara renounces me. Accomplishment of nirvana rejects me. Rejection of sentient beings rejects me. Accomplishment of enlightenment rejects me.

## Non-Rejection of Impurities

The fifth subdivision is the explanation that what is rejected or accepted is dharmakaya.

**(r) "These phenomena of undesirable (impurities) are my nature."**

Why is the rejection of undesirable impurities the rejection of Pure Perfect Presence? Shouldn't these be purified? **The appearances** of dualistic emotions, the essence of **undesirable (impurities)**, in fact do not really exist. They **are** the unceasing *tsal* energy manifestations of **my nature**, *rigpa*, the clear light, Pure Perfect Presence. Thus the rejection of these undesirable impurities is the rejection of the essence of all-creating Pure Perfect Presence. [515]

## Natural State beyond Correction

The third subdivision is the explanation that the natural state is beyond correction. It has five subdivisions:

- 1) phenomena have no concrete characteristics (p93);
- 2) the primordial unmistakable state beyond struggle and practice (p94);
- 3) acting and struggling are the biggest obstacles to enlightenment (p96);
- 4) the heart of natural relaxation (p97);
- 5) and the supremely secret union of all (p97).

## No Concrete Characteristics

The first subdivision is the explanation that phenomena have no concrete characteristics.

**(r) "Hey Mahasattva! Pure Perfect Presence is the King who Creates All. (Phenomena) created by all-creating Pure Perfect Presence are not creations other than Pure Perfect Presence. Pure Perfect Presence is primordially unmistakable."**

**Hey Mahasattva! The Source, Pure Perfect Presence, is the King who Creates all** phenomena of the universe of samsara and nirvana. All phenomena **created by all-creating Pure Perfect Presence are not** ever in any way **creations** of phenomena with concrete characteristics, and are not **other than** the essence of primordially liberated, uncompounded **Pure Perfect Presence.** [516] Because **Pure Perfect Presence** is the uncorrected self-perfected state, the nature of **primordially unmistak** just-that-ness, it transcends all conceptual dimensions of objects and characteristics. The *Yangjed* says:

All phenomena, animate or inanimate, are the manifestations of Pure Perfect Presence. There is no phenomenon which is other than Presence. When any phenomenon at all manifests, it manifests from Pure Perfect Presence. When created, it is created by Pure Perfect Presence. When appearing, it appears as Pure Perfect Presence. When embodied, it is embodied as Pure Perfect Presence. When completed, it is completed in Pure Perfect Presence. When existing, it exists as Pure Perfect Presence Itself. The real condition of Pure Perfect Presence, although invisible, pervades everything. It is self-perfected beyond effort. It is the attainment of levels without traveling. [517] It is the completion of activities without acting.

### **Beyond Struggle and Practice**

The second subdivision is the explanation of the primordial unmistakable state beyond struggle and practice.

**(r) "Being primordial, (Presence) is primordially unmistakable. Do not postulate truth or falsehood about unmistakable (Presence). (Presence) transcends cause, truth, effect, struggle and accomplishment."**

The essence of all phenomena is the nature of Pure Perfect Presence. Because Pure Perfect Presence **is** the state of the total primordially existing, unerring enlightenment of the self-perfected base, **primordial** non-conceptual, inexpressible nature, its intrinsic essence is **primordially unmistaken** and unerring. The **unmistaken** real condition, self-originated wisdom, is the essence of the one *thigle*, dharmakaya, indivisible great bliss. (Actually), 'one *thigle*' is only a representative name which means that nothing really exists. Concepts, such as the **truth** of nirvana, the **falsehood** of samsara, and so forth, **cannot be postulated about this state**. Because no concept, such as truth or falsehood, really exists, one should transcend concepts in the effortless, inconceivable total state. Presence is **beyond all struggles and accomplishments** which depend upon some path with unmistaken **truth as a cause** for obtaining the citadel of enlightenment as the **goal**, and so forth.

[518] The *Ngama* says:

The characteristics of the so-called 'one dharma' constitute an instruction about total transcendence. Understand in this way. Even the name 'one dharma' does not exist. The unique state transcends oneness.

The transcendent meaning is inexpressible.

The transcendent meaning cannot be illustrated.

The transcendent meaning is not pleasure.

The transcendent meaning is not an object.

The transcendent meaning is not a desire.

The transcendent meaning is not an action.

The transcendent meaning cannot be sought.

The transcendent meaning cannot be negated.

The transcendent meaning cannot be accomplished.

The transcendent meaning is not something to accept.

The transcendent meaning is not something to reject. [519]

The transcendent meaning is not something to renounce.

The transcendent meaning cannot be meditated.

The transcendent meaning cannot be practiced.

The transcendent meaning cannot be preserved.

The transcendent meaning is beyond action and effort.

The transcendent meaning is beyond travel.



The transcendent meaning cannot be attained.

The state of non-existence is transcendent. It provides no cause for mind to act. It cannot be grasped by mind. It cannot be fabricated by mind. It cannot be emanated or not emanated.

According to this quotation, Presence transcends absolutely all attachment, rejection, acceptance, hope, fear, struggle and accomplishment.

### **Action and Struggle Are Obstacles**

The third subdivision is the explanation that acting and struggling are the biggest obstacles to enlightenment.

**(r) "When one does not understand that the already accomplished state transcends struggle and practice, one may consider that there will be realization through meditation which applies struggle and practice. There is no greater obstacle than this (consideration for the experience of) Pure Perfect (Presence)."**

All phenomena, without depending upon causes, conditions, efforts and practices, are the **already accomplished** self-perfected, complete base of the primordial essence of manifest perfect enlightenment. **When one does not understand** that the state **transcends** acceptance, rejection, **struggle and practice**, [520] one may depend upon the **meditation** of a path **which applies struggle and practice**, such as renunciation, interruption, purification, transformation, and so forth. **Considering that there exists realization** which will newly manifest the goal, practitioners imagine that they are getting closer to dwelling in self-perfected primordial enlightenment, the self-originated wisdom of Presence Itself. But, because there will be no discovery of the goal, the citadel of enlightenment, even if one strives for an eon, there is **no greater obstacle than this** (consideration) **for** the concrete experience of the self-face of all-creating Pure Perfect Presence.

## Natural Relaxation

The fourth subdivision is the explanation of the heart of natural relaxation.

(r) **"Because (wisdom) is unlimited, non-conceptual, and beyond contemplation in any form, it abides naturally in the dimension of non-conceptual equality. Do not produce a mind which strives for what is primordially accomplished. Anyone who abides in this great bliss is the Source of all phenomena."**

Because all struggles and practices are obstacles (to the recognition) of Pure Perfect (Presence), one should relax in the uncorrected natural state without engaging in any hope, fear, action or struggle. The self-originated wisdom of Presence Itself does **not** abide in any conceptual **limitations, cannot be conceived** as an object, and **cannot be contemplated in any form.** [521] Thus wisdom **abides naturally as the dimension of** the totally spacious real condition, the essence of **non-conceptual equality**, primordially beyond imagination. Because Presence Itself is already accomplished as the essence of primordial non-conceptual dharmakaya, **anyone who abides in this state of effortless great bliss, without producing a mind which now struggles** and practices, manifests enlightenment and is inseparable from me, the All-Creator, the Teacher, **the Source of all phenomena.**

## Secret Union of All

The fifth subdivision is the explanation of the supremely secret union of all.

(r) **"Presence does not perform any benefit for self or other. Because the unifier, the Source which unifies everything, does not see (in a dualistic way), the Mind of buddhas of the three times manifests, and the Presence of all sentient beings also manifests without obscuration."**

The Source of all phenomena, the self-originated wisdom of **Presence Itself**, **does not perform any benefit for self or other**. The meaning of this statement is that the Source is beyond all concepts of action, actors, struggle and accomplishment. [522] Because no phenomenon of samsara or nirvana is other than the essence of Pure Perfect Presence, the state which **unifies** all phenomena together, the real condition, **the Source which unifies everything** of samsara and nirvana in Pure Perfect Presence, **does not see** in the dualistic manner of object and subject or viewed and viewer. **The Mind of all buddhas of the three times** never changes and **manifests** in an unobscured, visible manner in the dimension of Pure Perfect Presence, *rigpa*. In the same way, **the Presence of all sentient beings** manifests and **appears** in the immaterial realm of the empty, luminous, vast expanse of Pure Perfect Presence, dharmadhatu, **unobscured** by anything, such as emotions, and so forth.

The intrinsic essence of Pure Perfect Presence transcends all objects, qualities and concepts, and, like all-pervading space, is beyond identifiable entities. Because the real condition is not visible as anything, it is supremely secret. [523] One should relax in the effortless natural realm, understanding that the way to see the state beyond seeing is to not have hopeful desires to see and understand through activities, meditations, practices, and so forth. The *Dütsi Chüthig* says:

I manifest in everything in the universe. Although I appear everywhere, I cannot be seen. Relax in the realm which cannot be seen. I pervade the entire animate and inanimate universe. Although I pervade everything, I cannot be identified. Relax in the realm beyond identification. I am the foundation of everything. Because I have no concrete base, I cannot be accomplished. Relax in the realm beyond accomplishment. I distinguish everything. Although I am the expert distinguisher, I do not have even one concept. Relax in the realm beyond distinctions. I manifest in everything, but I cannot be manifested by anything. Relax in the realm beyond manifestation. [524]

## Primordial Qualities

The fourth subdivision is the explanation of the qualities of the uncorrected natural state. It has three subdivisions:

- 1) because the supreme state is primordially unborn, enlightenment's qualities do not now require practice (p99);
- 2) because the five ultimate natures are primordially self-perfected, the qualities do not now require effort and practice (p100);
- 3) and, because the Perfections are primordially accomplished, the qualities do not now require efforts and practices (p102).

## Unborn Qualities

The first subdivision is the explanation that, because the supreme state is primordially unborn, enlightenment's qualities do not now require practice.

**(r) "Hey Mahasattva, listen! I, the All-Creator, have already accomplished the benefit of sentient beings. It is not necessary that the benefit accomplished by me also be performed by others. Teachings which depend upon other (causes and conditions) are not my transmission. In me everything is perfected, primordially completely accomplished."**

**Hey Mahasattva, listen!** Because all phenomena are already liberated in the dimension of dharmadhatu, Pure Perfect Presence, beyond any basis for repeating primordial liberation, **I, the All-Creating King, have since the very beginning already accomplished the benefit of all sentient beings.** I, the All-Creator, established the **benefit** of unchanging, everlasting bliss for all beings of the six lokas in the three realms, in the form of a primordial journey without training, on the level of primordially pure Samantabhadra. [525] Because samsara is primordially pure without needing to be rejected and nirvana is self-perfected without needing to be accomplished, I have already **completed** the activities. Thus **it is not necessary** that any actions, such as

accepting and rejecting using cause and effect, and so forth, **also be performed by** sentient beings. Because the intrinsic essence is primordially completed, **teachings which teach dependence upon other** causes and conditions **are not the definitive transmission of me**, the All-Creator. Why not? Because **in me everything**, every phenomenon, **is already perfected** without effort, and all activities, such as training on levels, traveling paths, and so forth, are **primordially completely accomplished**.

### Self-Perfected Qualities

The second subdivision is the explanation that, because the five ultimate natures are primordially self-perfected, the qualities do not now require effort and practice.

(r) "There is no need to meditate some view about what is already primordially established. There is no need to preserve samayas about what is primordially pure. Because everything abides on the level of primordial Pure Perfect (Presence), there is no need to train on the *rigdzin* levels or ten levels. Because (everything) is primordially self-perfected beyond effort, there has never been the need to perform sacred activities tied to effort. Because self-originated wisdom cannot be conceived as an object, there is no need for the wisdom of *rigpa* to eliminate objects. Because (these five qualities) of the great bliss of dharmakaya Presence are one (with wisdom), (all phenomena) are the one (Presence) and cannot be differentiated into three times - past, future (and present)."

Because all phenomena are **already primordially established** as the essence of the totally perfect liberation-base, **there is no need to now meditate some view** of dzogchen atiyoga. [526] Because the real condition is **primordially pure** and beyond violation, **there is no need to preserve samayas**. Because **all** sentient beings of the three realms already **abide on the level of Pure Perfect Presence, *rigpa***, the primordially pure total space-

base, **there is no need** to travel on five paths<sup>37</sup> or **to train on the levels of the four types of *rigdzins* or on the ten levels**, such as the joyful level, and so forth. Garab Dorje says:

The four sacred activities<sup>38</sup> are truly self-perfected.

Because all sacred activities which educate disciples are effortlessly and primordially self-perfected, **there has never been the need to perform sacred activities tied to actions and efforts**. Because the **self-originated wisdom** of Presence Itself constitutes the essence of primordial non-conceptual total equality and **cannot be conceived** or engaged as an object, [527] **the wisdom of *rigpa*** has never been tainted by the defect of the dualistic idea of **objects**, and thus **there is no need to remove** dualistic ideas tied to attachment and aversion.

**Because** these five ultimate natures,<sup>39</sup> such as view, samaya, and so forth, are primordially self-perfected, the self-originated wisdom of **Presence Itself, *dharmakaya***, abides in the essence of **total bliss** beyond the disease of actions and efforts. Because wisdom permeates all phenomena which appear as the forms of samsara and nirvana encompassed by the three times and abides in the mode of **unique** indivisibility, the phenomena of the universe **cannot be differentiated into the three times - earlier,**

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<sup>37</sup> The five paths are preparation, application, seeing, meditation, and no more learning.

<sup>38</sup> The four sacred activities are pacification, expansion, empowerment and subjugation.

<sup>39</sup> The five ultimate natures - view, samayas, levels, sacred activities and wisdom - are a subset of the Ten Natures. The Ten Natures are ten special aspects of tantra. Dzogchen teachings explain the Ten Absences of the Ten Natures. There are two lists of the Ten Natures in our text. The first list is presented in chapter 9: view and meditation, samayas, sacred activities, wisdom, levels, paths, subtle phenomena, tantric connections, *lung* teachings, and upadesha instructions. The second list is presented as separate chapters in our text: view and meditation in chapters 59, 70 and 71, samayas in 46, 60 and 72, sacred activities in 47, 61 and 73, mandalas in 62 and 74, initiations in 63 and 75, paths in 64 and 76, spiritual levels in 65 and 77, behavior in 66 and 78, wisdom in 67 and 79, and fruit in 68 and 80. Practitioners often mistakenly use these ten considerations to block the possibility to become familiar with the dzogchen master's three-fold transmission: oral, symbolic and direct.

**later** (and present). Everything, however manifested, with specific **distinct** qualities, such as self and other, pleasure and pain, good and evil, samsara and nirvana, and so forth, ultimately abides as the essence of the **one** Pure Perfect Presence, *rigpa*, unchanging total bliss. [528]

### **Primordially Accomplished Qualities**

The third subdivision is the explanation that, because the Perfections are primordially accomplished, the qualities do not now require efforts and practices.

**(r) "All the Perfections, including times and places, are one. Because all (Perfections) have one (essence), all (phenomena) are perfected in me. Because all (phenomena) are perfected in me, dzogchen, as explained above, there is no need to achieve something by searching (elsewhere, using) views, behaviors, sacred activities, samayas, levels and paths."**

The five **Perfections** are the teachers of the three kayas, (the teachings, the retinues), the **times** when they meet together, and the **places** where they meet. **All** five Perfections **are one** in the space of Pure Perfect Presence, the real condition, and are not something other. Because in the dimension of the real condition **all** Perfections **have one** essence, **all** phenomena **are also perfected in me**, the All-Creator. The example is that, because all appearances of planets and stars which shine in the dimension of a lake are one as reflections, there is nothing which is not perfected in the dimension of the lake.<sup>40</sup> Because within **all** phenomena, however manifested **in me**, the All-Creator, Pure Perfect Presence, self-perfected **dzogchen**, there does not exist any non-perfected phenomenon, I have (all) qualifications. So, **as explained above, there is no need to achieve something by searching** elsewhere, using **views, behaviors, sacred activities, samayas, levels, paths**, and so forth. [529]

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<sup>40</sup> The logic in this example makes little sense to the translator.

## Those without Capacity

The fifth subdivision is the explanation of those without capacity. It has two subdivisions:

- 1) the characteristic of non-capacity (p103);
- 2) and the teaching that those who apply cause and effect have no hope to quickly (understand) the essential meaning of dharmakaya (p103).

### Characteristic of Non-Capacity

The first subdivision is the explanation of the characteristic of non-capacity.

**(r) "When those who do not understand apply effort and practice, they contradict the meaning of 'beyond cause and effect'. They will not meet with great bliss beyond action. Through the disease of effort and practice, they are conditioned by ignorance."**

Because the essence of all-creating Pure Perfect Presence is uncreated and primordially perfected, it transcends cause, effect, struggle and practice. **When those**, like followers of the lower vehicles, **who do not understand apply effort and practice, they contradict the meaning of 'beyond** struggle, practice, **cause and effect'**. Thus **they will never meet with** self-originated wisdom, the clear light, unchanging **great bliss**, the natural state primordially **beyond action** and effort. [530] **Through the disease of struggle, practice**, hope and fear, confused people **are conditioned by ignorance** of the effortless state of primordial enlightenment.

### Teachings of Cause and Effect

The second subdivision is the teaching that those who apply cause and effect have no hope to quickly (understand) the essential meaning of dharmakaya.



(r) **"Because dzogchen beyond cause and effect is not the domain of these practitioners lacking capacity, they engage in teachings of cause and effect." Thus he spoke.**

These people with no karmic connection to ati dzogchen teaching are consumed by the disease of causes, effects, struggles and practices. For this reason, these people with low capacity are said to be temporarily **lacking capacity** to understand the meaning of **dzogchen**, the real condition **beyond** struggle, practice, **cause and effect**. Because the profound knowledge of effortless, timeless natural dzogchen **is not the domain of these practitioners** with low capacity, they maintain futile hopes and desires. Thus these practitioners who follow lower vehicles temporarily **engage** in rejection and acceptance on the paths of ordinary vehicles with **teachings of cause and effect**. However, these vehicles are said to be steps toward the path of dzogchen. [531]

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-fourth chapter, which explains that *It Is Futile to Teach Dzogchen to Practitioners Lacking Capacity*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the forty-fourth chapter, which explains that dzogchen is the domain of practitioners with high capacity and that *It Is Futile to Explain Dzogchen to Practitioners Without Capacity*.**

## Chapter 45 - *Beyond Meditation of a View*

Chapters forty-one to fifty establish the definitive teaching. Chapter forty-five establishes that natural Presence Itself is beyond meditation and meditator. It has two subdivisions:

- 1) the brief explanation (p105);
- 2) and the extensive explanation (p105).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, taught this concise teaching that dzogchen is beyond the meditation of a view.**

After explaining that there is no need to use actions and efforts to newly accomplish the state because all phenomena are already naturally totally primordially liberated, beyond cause, effect, struggle and practice, **then the All-Creating King, the Teacher, Pure Perfect Presence, taught this concise teaching that dzogchen** transcends the domain of mind [532] and is naturally and effortlessly **beyond the meditation of a view** based upon hope, desire, struggle and practice.

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has five subdivisions:

- 1) the historical principle (p106);
- 2) the yoga principle (p107);
- 3) the intentional principle (p114);
- 4) the root principle (p121);
- 5) and the literal principle (p125).

## Historical Principle

The first subdivision is the explanation of the historical principle.<sup>41</sup> It has two subdivisions:

- 1) the essence of space is the natural state beyond meditation (p106);
- 2) and how the three kaya teachers teach to retain the acceptance and rejection of joy and sorrow (p107).

### Natural State beyond Meditation

The first subdivision is the explanation that the essence of space is the natural state beyond meditation.

**(r) "Hey Mahasattva! My view is beyond meditation. (Because) I am the All-Creator, there is nothing to meditate about me. My all-creating state is not an object to meditate. Beyond fabrication, I abide naturally in all phenomena."**

**Hey Mahasattva!** Understand conclusively that the **view of my dzogchen tradition is beyond meditation**. Because **I am the All-Creator**, Pure Perfect Presence, it is said that **there is nothing at all to meditate about me**. [533] Specifically, because **my all-creating state** transcends all dimensions of mind, **it is not an object to conceive and meditate**. The reason for this is that, **primordially beyond fabrication** using meditation practice, **I abide naturally** as the unchanging real condition **in all phenomena** of samsara and nirvana. In order to (help practitioners) develop confidence in the principle that dzogchen is beyond the meditation of a view, the historical principle explains that the source from which everything originates, the essence of the All-Creating Teacher, transcends struggle, practice and meditation.

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<sup>41</sup> The historical principle explains the source of knowledge.

## Beyond Fabrication

The second subdivision is the explanation of how the three kaya teachers teach to retain the acceptance and rejection of joy and sorrow.

**(r) "(Although) there is nothing to meditate about my essence which (primordially) abides, the three kaya teachers who manifested from me teach that the real condition which directly manifests from me is the suffering of the five passions. Never relaxing beyond fabrication, they teach meditation, discipline, renunciation and blocking, which contradict the state beyond fabrication."**

Although **there is nothing to meditate** about my essence, the real condition, Pure Perfect Presence, which **primordially abides** in unfabricated just-that-ness, **the three kaya teachers who manifested from me**, the All-Creating Teacher, do not teach that everything of the outer and inner universe is the **real condition** of total self-originated wisdom **which directly manifests from my tsal** energies. [534] Instead, they **teach that** all the **sufferings of samsara** are produced by **the five passions** and desires for the five desirable objects. **Never relaxing** naturally in the realm of the real condition **beyond fabrication, they teach** paths which apply **meditation** methods, such as adhering to ascetic **discipline, blocking** and **renouncing** emotions, and so forth. These teachings **contradict the natural state** of self-originated wisdom **beyond fabrication**.

## Yoga Principle

The second subdivision is the explanation of the yoga principle.<sup>42</sup> It has five subdivisions:

- 1) the defects of the meditation of sravakas and pratyekabuddhas (p108);
- 2) the defects of the meditation of bodhisattvas (p109);

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<sup>42</sup> The yoga principle explains relaxation in the natural state after transcending all vehicles.

- 3) the defects of the meditation of kriyatantra (p110);
- 4) the defects of the meditation of yogatantra (p111);
- 5) and the defects of the meditations of mahayoga and anuyoga (p112).

## Defects of Sravakas and Pratyekabuddhas

The first subdivision is the defects of the meditation of sravakas and pratyekabuddhas.<sup>43</sup>

**(r) "After nirmanakaya teachers compassionately use empowering energies to guide the four types of heretics into the retinues (of sravakayana and pratyekabuddhayana), they teach (renunciation and interruption). Thus the practitioners do not realize this bliss beyond action."**

*Mutegpa, murthugpa, chalwa* and *gyangphenpa*<sup>44</sup> are **four types** of heretics who have deviated onto wrong paths. **After nirmanakaya teachers compassionately use empowering energy to guide these heretics into the retinues** (of sravakayana and pratyekabuddhayana) and transform their minds with inspiration, [535] **they teach** the principle that all the causes and effects of suffering should be renounced and interrupted, using the acceptance and rejection based on the four truths<sup>45</sup> and the meditation of interdependent origination.<sup>46</sup> Because practitioners on these paths of sravakayana and pratyekabuddhayana cannot understand the meaning of dzogchen **beyond action** and struggle,

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<sup>43</sup> The teachings of sutra are subdivided into hinayana (sravakayana and pratyekabuddhayana) and mahayana (bodhisattvayana).

<sup>44</sup> *Mutegpas, chalwas, murthugas* and *gyangphenpas* are Tibetan names for four general categories of non-Buddhist practitioners, who respectively practice forms of eternalism, extremism, hedonism and nihilism. Chapters 25 and 26 of the dzogchen upadesha tantra named *rig pa rang shar chen po'i rgyud* explains the views and practices of about 60 non-Buddhist traditions included in these four categories.

<sup>45</sup> The four truths are suffering, its origin, its cessation and the path.

<sup>46</sup> The twelve links of interdependent origination are ignorance, karmic formations, consciousness, name and form, sense bases, contact, sensation, craving, grasping, becoming, birth, and old age and death.

they **do not realize this** effortless total **bliss** beyond the torment of struggles and practices. Instead, these practitioners, trying to renounce and interrupt, have the problem of anguish for a long time.

## Defects of Bodhisattvas

The second subdivision is the defects of the meditation of bodhisattvas.

(r) **"Hey Mahasattva! Saying that the real condition which directly manifests from me produces the suffering of the five passions, bodhisattvas from the first up to the tenth spiritual level conceive and analyze two types of truth. Following nirmanakaya teachings, they conceive, analyze, meditate, and realize that (phenomena) exist relatively but ultimately have no essence. (Bodhisattvas on this path) contradict my natural state beyond fabrication."**

**Hey Mahasattva, listen! All phenomena which manifest are nothing other than naturally empty reflections, the real condition which directly manifests from me, the All-Creator. Saying that the real condition produces all suffering of samsara because of the five passions, which are obsessed with and attached to the things of the outer and inner universe, [536] bodhisattvas who abide on the first spiritual level of Joy up to the tenth level of the Cloud of Dharma have intellects which conceive the meaning of two types of truth and analyze conventional and ultimate truths. They follow the teachings of nirmanakaya buddhas that all phenomena of the outer and inner universe ultimately have no essence, like the sky, but unequivocally and undeniably exist as relatively real phenomena. Conceiving and analyzing according to the principle of these two truths, bodhisattvas establish the base of the middle way as the union of the two truths, depend upon the path of the middle way by meditating and practicing the union of the two accumulations,**<sup>47</sup>

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<sup>47</sup> The two accumulations are the accumulation of merits and the accumulation of wisdom.

[537] and apply the ultimate goal of the middle way by **realizing** the citadel of the union of the two kayas.<sup>48</sup> (Those who follow this) path with their hopes and desires **contradict my** all-creating **state**, the **natural** essence **beyond fabrication**. Thus they have the problem of not understanding the meaning of ati dzogchen for many eons.

### Defects of Kriyatantra

The third subdivision is the defects of the meditation of kriyatantra.

(r) "Hey Mahasattva! Sambhogakaya teachers give teachings to their retinues about this real condition which directly manifested from me, the unfabricated natural real condition. Not understanding the natural state beyond fabrication, (followers of kriyatantra) empower the outer and inner universe in purity. They use many practices with branches, (such as the five factors of manifest) enlightenment, to make the visualized wisdom deity appear. After offering for just an instant, they ask (the deity) to depart and dissolve their contemplation. This (alternation of) visualization and dissolution again and again is like (the creation and destruction of) sand castles (built and destroyed by) children (playing). This (practice) contradicts my natural state beyond fabrication."

**Hey Mahasattva!** All phenomena which appear are not something other than **the real condition which directly manifested from me**, the All-Creator. Specifically, there is nothing to accept, reject or try to develop, because the **unfabricated natural real condition** is the essence of just-that-ness. **Sambhogakaya teachers teach** the vehicles of outer tantra **to their retinues**. [538] Those who follow kriyatantra **do not understand** that phenomena are the essence of the just-that-ness of primordial liberation, **the natural state beyond fabrication**. They

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<sup>48</sup> The two kayas are dharmakaya and rupakaya. Rupakaya comprises the two form kayas - sambhogakaya and nirmanakaya.

**empower** all phenomena of **the outer and inner universe in purity**, using mantras, mudras, and so forth. **They use many practices with branches**, such as the five **factors of manifest enlightenment**, and so forth, **to manifest or make the visualized wisdom deity appear** in front of themselves as the samayasattva deity.<sup>49</sup> After **offering**, praising, venerating, and so forth, and after experiencing **just an instant** of perfect action with the miracle of contemplation,<sup>50</sup> **they ask the deity to depart**, and conclude by **dissolving their contemplation** in the non-conceptual realm. In this way they alternate **visualization and dissolution again and again** in the same way that groups of **children** deliberately play by again and again building and destroying **sand castles**. There is never a time of completion or the fruit of accomplishment. This (practice) **contradicts my all-creating state**, the **natural** real condition **beyond fabrication**. [539]

### **Defects of Yogatantra**

The fourth subdivision is the defects of the meditation of yogatantra.

**(r) "Hey Mahasattva, listen! (Followers of) the teachings of the (yogatantra) teachers, who manifested from me, cultivate contemplation with and without characteristics in the directly manifest real condition which originated from me. They accept and reject in the unique real condition. They meditate the separate modes of jnanasattva and samayasattva and hope that their friends will grant siddhis. These meditations which perceive dualism in the one (Presence) are mistaken. There is no realization through (maintaining) a duality in the one essence."**

**Hey Mahasattva, listen!** Some retainers follow the **teachings of acceptance and rejection on the yogatantra path taught by sambhogakaya teachers, who manifested from me, the All-Creator. All phenomena which originated from or were**

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<sup>49</sup> The visualized deity is samayasattva and real deity is jnanasattva

<sup>50</sup> The four miracles are contemplation, blessing, empowerment, and offering.



created by **me** from the natural *tsal* energies of all-creating Pure Perfect Presence are the **directly manifest**, natural **real condition** beyond good, bad, acceptance and rejection. But followers cultivate a **contemplation** practice with **characteristics** as the relative vajradhatu mandala,<sup>51</sup> and after dissolving this mandala they cultivate a practice without characteristics as ultimate, limitless emptiness. In this way they **cultivate** contemplation **with and without** characteristics. In the essence of the **unique thigle**, the **real condition** of total self-originated wisdom, these followers **accept** pure substances and appearances of pure deities [540] while they **reject** what is considered blemished, such as all aspects of the illusory appearances of impure samsara, the five special nectars,<sup>52</sup> and so forth. They **meditate** that the **separate modes of jñanasattva and samayasattva** are connected like relatives or friends, and **hope** that the jñanasattva, as **their friends**, will **grant** all supreme and ordinary **siddhis**. But these **meditations which perceive dualisms**, such as acceptance and rejection or good and bad, **in the one** Pure Perfect Presence, are **mistaken** and are incompatible with the natural state. Because these paths maintain the **duality** of acceptance and rejection **in the one essence** of the real condition of Pure Perfect Presence, **there is no realization** of the real condition beyond acceptance and rejection. [541]

### Defects of Mahayoga and Anuyoga

The fifth subdivision is the defects of the meditations of mahayoga and anuyoga.

(r) "Hey Mahasattva, listen! (Followers of inner tantras) try to establish vajra-like pure mind-streams of their aggregates, elements, consciousnesses, sense organs and sense objects in my directly manifest essence. Cultivating practices with the four aspects of approach and attainment, they emanate and re-absorb (light rays) of mind which make offerings to exalted beings and provide benefit for ordinary beings. Dissolving the emanations and reabsorptions, they

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<sup>51</sup> The vajradhatu mandala is a name for realization in yogatantra.

<sup>52</sup> The five special nectars are feces, urine, blood, flesh and sperm.

strive to obtain siddhis. They meditate to obtain (what are already) their own siddhis. In this way they become exhausted from mental contemplations."

**Hey Mahasattva, listen!** Although all phenomena, however they appear, completely transcend good, bad, struggle and achievement and are the **directly manifest**, natural real condition of **my essence**, followers of the inner tantras of mahayoga and anuyoga **try to establish** completely **pure mind-streams** in which the five **aggregates** are the five father buddhas, the five **elements** are the five mother buddhas, the **consciousnesses**, **sense organs**, **sense objects** and times are the *yab-yum* bodhisattvas, and the four aspects - body, (feelings, mind and phenomena -) are wrathful *yab-yum* forms which destroy the self-characteristics of eternalism and nihilism. They try to establish a **vajra-like** condition inseparable from the deity concept.

Approach means everything up to and including the cultivation of threefold contemplation.<sup>53</sup> Close approach means to meditate one's own state in the form of the central deity. Attainment means the emanation of the deities of the mandala and the empowerment of secret space through meditating the consort. [542] Total attainment means the other branches of practice, such as empowerment, sealing, invitation, and so forth. **Cultivating deity practices with the four aspects of approach and attainment**, (followers of inner tantras) **emanate and re-absorb** light rays from the mantra garland which circulates around a seed syllable, such as, for example, the HUM syllable, representing the nature of **mind**, the *thigle* of indestructible life in the heart of jñanasattva. The light rays **make offerings to exalted beings and provide benefit for ordinary beings**. In these meditations everything of the deities and mandala arises within the realm of the just-that-ness of total emptiness, so that everything appears but has no essence, like the reflection of the moon on the surface of water. At the end of this practice, the path of the accomplishment stage is established by **dissolving** all miracles of contemplation, such as the **emanations and reabsorptions** of light rays, and so forth, in the

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<sup>53</sup> Threefold contemplation includes empty just-that-ness, all-pervading illumination, and the causal seed syllable.

non-conceptual realm. [543] Using these development and accomplishment stages, followers hope to achieve and **strive to obtain** all ultimate, supreme siddhis and temporary, ordinary **siddhis**.

Although the self-originated wisdom of Presence Itself is the essence of the primordial deity, those who want to receive siddhis **meditate** with the hope **to obtain their own siddhis** from what is already the non-duality of the siddhi energy and the striving practitioner. **In this way** they do not experience wisdom beyond mind; instead, trying to cultivate **mental contemplations** connected with concepts, **they become exhausted** due to their hopes, fears, struggles and practices. They do not meet with me, the Source, Pure Perfect Presence, the teacher, the All-Creating King. [544]

### Intentional Principle

The third subdivision is the explanation of the intentional principle.<sup>54</sup> It has six subdivisions:

- 1) no causes, conditions, actions or efforts are needed, because natural Presence Itself is primordially beyond correction (p115);
- 2) there is no need for the antidote of meditation (p115);
- 3) there is no need for rejection, acceptance, training or traveling (p117);
- 4) because everything is already pure, those who struggle and practice do not realize (p118);
- 5) one should, by transcending all dimensions, experience diverse phenomena as one flavor (p119);
- 6) and provisional teachings should be taught to those without the capacity to understand non-dual dzogchen so that they do not affirm and negate, creating the karma of rejecting (dzogchen) teaching (p120).

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<sup>54</sup> The intentional principle explains the purpose and intention of the teaching.

## No Causes, Conditions, Actions or Efforts

The first subdivision is the explanation that no causes, conditions, actions or efforts are needed, because natural Presence Itself is primordial beyond correction.

(r) **"The non-meditation of the dzogchen view is the quality of my all-creating Presence. This supreme quality of Pure Perfect Presence does not require the hardships of trying to discover and achieve. Beyond causes and conditions, Presence does not require karmic efforts. There is no need to achieve some other goal."**

Why is it necessary to say that the path of atiyoga does not require any cause, effect, struggle or practice? The **non-meditation of a view** on the **dzogchen** path is the primordial **quality** of the original condition of **my all-creating Presence** beyond renunciation, acceptance, fabrication and transformation. [545] The **supreme quality** of primordial manifest enlightenment, in which *rigpa*, the essence of **Pure Perfect Presence**, does not depend upon struggle, practice, cause and effect, **does not require the hardships of now trying to discover and achieve** some other goal of enlightenment. Because total primordial self-originated wisdom, **beyond** dependence upon **causes and conditions**, abides as the all-pervading state of samsara and nirvana, Presence **does not require any karmic efforts**, such as renunciation, acceptance, meditation, achievement, and so forth. Because **there is no need to achieve** and no realization of some **goal other** than this primordial enlightenment, the self-originated wisdom of Presence Itself, one should be without the anguish of striving for such a goal.

## No Antidote of Meditation

The second subdivision is the explanation that there is no need for the antidote of meditation.

(r) "There is no need to apply meditation, (mistakenly considered higher than) the nature of the real condition. Because the real condition is unborn, there do not exist antidotes which need to destroy something. Because Presence does not depend upon other (causes and conditions), one should not strive for calm state meditation. Anyone who tries to meditate me will never meet me through the application of meditation."

Followers of lower vehicles hope to now realize the goal through dependence upon meditation of the state of the real condition. [546] Because on the dzogchen path everything, however it appears, is the **nature of the real condition**, there is **no need to apply** some other higher meditation. Because the self-originated wisdom of the real condition is primordially **unborn**, **there do not exist** any **antidotes which need to** conquer and **destroy** this self-originated wisdom, such as fixation on qualities, illusory concepts, and so forth. Thus, transmigrating in samsara does not produce bad (results). Similarly, because this Source, Pure Perfect Presence, is the self-originated uncreated state which does **not depend upon other** causes and conditions, striving with meditation and practice does not produce good (results). **One should not strive for calm state meditation**, like followers of lower vehicles. **Any person who tries to meditate me**, all-creating Pure Perfect Presence, **will never meet with my** all-creating state beyond cause, effect, struggle and practice **through the application of effort and meditation**. [547]

In the same way that white and black clouds equally block the sun, the acceptance of good and the rejection of bad block *rigpa*. The *Nelug Rinpochei Dzö* says:

Alas! It is so sad how all beings are tormented. Just as it is the same to be bound by golden shackles or rope shackles, in regard to the definitive essence of the ultimate meaning it is the same to bind mind with dharma or non-dharma. Just as it is the same (for the sun) to be obscured by white or black clouds, it is the same to obscure *rigpa* with good or evil. Thus the most important thing for a practitioner

who knows this is to transcend all good, evil, cause and effect. [548]

## No Rejection, Acceptance, Training or Traveling

The third subdivision is the explanation that there is no need for rejection, acceptance, training or traveling.

(r) **"Because (everything) is my directly manifest real condition, there is no need to reject what does not produce suffering. Because (the essence) is self-originated, beyond origination and cessation, there is no need to negate sense objects, dependent origination, and ignorance. There is no need to practice the self-originated totally pure real condition. Because (Presence) is primordially pure, there is no need to purify with ritual cleanliness. Because (kayas and wisdoms) are primordially self-perfected, there is no need to apply effort and practice."**

Furthermore, **because** all these superficial appearances of the phenomena of the outer and inner universe of samsara **are** the natural *dang* energy of the total primordial emptiness of the **real condition**, the **directly manifest** natural *tsal* energies of self-perfected *rigpa*, the essence of **me**, the All-Creating Teacher, and because there does not exist even the tiniest particle of an impure phenomenal quality which is other than my essence, the karmic consequences from original causes do **not produce suffering**. Thus **there is no need to reject** any phenomenon related to the suffering of cause and effect, like followers of sravakayana.

**Because** the **self-originated** uncompounded essence does not depend upon causes and conditions, but **transcends** initial **origination and ultimate cessation**, **there is no need** to use one-pointed, undistracted contemplation, like followers of pratyekabuddhayana, **to negate sense objects**, which do not arise in **dependent origination** from root **ignorance**. Because nothing ever moves away from **the self-originated** wisdom of *rigpa*, the primordial natural, **totally pure real condition**, **there is no need to practice** emptiness, like bodhisattvas. [549]

**Because** Presence Itself is **primordially** untainted and totally **pure** of dualistic phenomenal qualities, **there is no need to purify with** bathing, **ritual cleanliness**, and so forth, like followers of the three outer tantras - kriyatantra, (ubhayatantra) and yogatantra. Because all kayas and wisdoms are **primordially** effortlessly **self-perfected** as the essence of *rigpa*, **there is no need to apply effort and practice** with development and accomplishment stages, like followers of the two inner tantras.

### **No Realization through Struggle and Practice**

The fourth subdivision is the explanation that, because everything is already pure, those who struggle and practice do not realize.

(r) **"If one observes, one sees that there does not exist an impure phenomenon. All phenomena of (the energies of) just-that-ness, apparent forms, and Samantabhadra which appear to the six sense organs are nothing other than (pure wisdom). Practitioners who use meditation to realize some (other purity) are like blind people chasing the sky."**

Concerning the **observation** and investigation of any phenomenon of the outer and inner universe which naturally arises from the *tsal* energy of *rigpa*, Pure Perfect Presence, the Omniscient Guru says:<sup>55</sup>

**"If investigated, there is emptiness; if not investigated, there is more emptiness."**

Because the essence (of any phenomenon) is totally primordial, essenceless, empty and ineffable, **there does not exist** even the tiniest particle of **an impure phenomenon**. [550] Dharmakaya is the **just-that-ness** of total emptiness; sambhogakaya is the **appearances** which manifest as various **forms** of unceasing self-luminosity; nirmanakaya is the appearances of the unceasing *rolpa*

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<sup>55</sup> This quotation does not occur in the *theg mchog mdzod* or the *chos dbyings mdzod*.

energies of **Samantabhadra**. The totally self-perfected three kayas primordially abide as the self-originated wisdom of rigpa. The *rol-tsal* energies of the kayas, **all phenomena which appear** as the objects of the six sense consciousnesses, based upon **the six sense organs**, have never been something other than the Source, Pure Perfect Presence. There does **not exist** any 'impure phenomenon of samsara' which is **other than** the essence of **this** self-originated wisdom. **Practitioners** who do not understand **this** purity of all primordially pure phenomena and then claim to now attain their goal of purity by purifying the impure appearances of samsara, using the efforts and struggles of **meditation to realize something**, [551] will never experience the state of primordial purity. Having the desire to realize some other purity is **like** being **a blind person chasing the sky**. There is no realization of some other goal of purity through the rejection of these appearances of the present moment.

### **One Flavor through Transcendence**

The fifth subdivision is the explanation that one should, by transcending all dimensions, experience diverse phenomena as one flavor.

**(r) "My essence transcends all frames of reference. Because the phenomena directly manifested by me are my nature as experienced by all beings, the variety of sense perceptions display my nature. Everyone should understand that these phenomena are my essence."**

Because **my essence**, all-creating Pure Perfect Presence, has no conceptual qualities, it **transcends all intellectual frames of reference**. Thus it is not possible for anyone to experience my precise essence. **Because the phenomena** encompassed by the universe, which are **directly manifested by me**, the All-Creator, **are my nature as experienced by all beings**, the **various** forms of conditioned phenomena, **the sense perceptions** of sentient beings, visibly **display my nature**. **Everyone should understand that these** phenomena which appear as the objects of the six sense



consciousnesses **are the essence of me**, the All-Creator. [552] Because all phenomena of the outer and inner universe, manifesting in their variety, are experienced as one indivisible flavor in Pure Perfect Presence, *rigpa*, Presence transcends all rejection and acceptance.

### Provisional Teachings

The sixth subdivision is the explanation that provisional teachings should be taught to those without the capacity to understand non-dual dzogchen so that they do not affirm and negate, creating the karma of rejecting (dzogchen) teaching.

**(r) "If someone does not recognize that these (phenomena) are my essence, do not teach the vehicle of me, the All-Creator. Those without capacity for dzogchen meaning grasp the provisional teachings of the vehicles of cause and effect. If those without capacity who delight in cause and effect were taught my state which primordially transcends frames of reference, they would affirm or negate (my state). If they were taught, they would deny natural Presence and continually transmigrate in samsara, taking birth in the six (classes of beings)."**

So if someone does not recognize that these phenomena of the outer and inner universe transcend good, evil, acceptance and rejection and **are the essence of me**, all-creating Pure Perfect Presence, **do not teach** to such a person **the vehicle of me, the All-Creator**, whose essence transcends cause, effect, struggle and practice. Why? These people **without capacity** who encounter **the meaning of** effortless **dzogchen** are disciples who deliberately **grasp the provisional teachings** of gradual paths **of the lower vehicles of cause and effect**. Because my essence, the real condition, Pure Perfect Presence, **primordially transcends** all **frames of reference**, such as cause, effect, rejection, acceptance, and so forth, [553] **if** this profound principle **were taught** in a straightforward manner **to** these people **who delight in cause, effect, struggle and practice** and who do **not** have the **capacity** to

understand the precise principles of ati dzogchen, **they would** either **affirm or negate** the dzogchen state beyond cause, effect, action and struggle. Thus it is important to not teach the dzogchen state, but to keep it secret. **If** these people were not taught provisional teachings, but were **taught** the precise meaning of the all-creating state, they would **deny** this possibility of the self-originated wisdom of **natural Presence** Itself and would **continually transmigrate in samsara, taking birth in the six** classes of beings. Because this would be unfortunate, it is said that they can avoid this degrading downfall by temporarily grasping some provisional teaching. [554]

## Root Principle

The fourth subdivision is the explanation of the root principle.<sup>56</sup> It has four subdivisions:

- 1) Presence Itself is the unique primordially pure *thigle* (p121);
- 2) because Presence is primordially relaxed, it transcends struggles, practices, views and meditations (p122);
- 3) because Presence transcends mindfulness, concepts and ideas and is relaxed in the dimension of all-pervading great bliss, everything is united in the great bliss of the real condition (p124);
- 4) and the explanation of the total non-meditation of the natural state, because meditation, practice, effort and struggle are the worst diseases (p124).

## Unique *Thigle* of Presence

The first subdivision is the explanation that Presence Itself is the unique primordially pure *thigle*.

**(r) "Hey Mahasattva, understand my state! Because my state transcends all frames of reference, it cannot be established through words and it transcends the dimension of the senses. My essence abides as the *thigle* which unifies**

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<sup>56</sup> The root principle explains that Presence is the source of all phenomena.

(phenomena). It is said to be non-conceptual, non-dual, primordial and unique."

Hey Mahasattva, you should correctly **understand the state of me**, the All-Creating Teacher! What is my **state**? Because the essence of all-creating Pure Perfect Presence **transcends all conceptual frames of reference, it cannot be established through words** which communicate. Because my essence does not have dualistic limitations, it also **transcends the dimensions of the five sense organs**. [555] Thus my all-creating essence **abides** in the unique dharmakaya *thigle* as the *thigle* which unifies all conditioned, knowable phenomena in the one real condition. It is **non-conceptual** because there is no concept of something other. All phenomena are said to be the **primordial unique**, indivisible, **non-dual** Pure Perfect Presence. The advice is to understand the principle in this way.

### **Beyond Struggles, Practices, Views and Meditations**

The second subdivision is the explanation that, because Presence is primordially relaxed, it transcends struggles, practices, views and meditations.

(r) "There is no need to apply visualizations to preserve samayas. There is no need to meditate (deities) to perform sacred activities. There is no (need for) travel on paths. There is no (need for) purification on levels. There is no (need to) search for some real condition other than natural (Presence). Non-conceptual self-originated wisdom has never been disturbed (by karma and emotions). This is the transmission of me, the All-Creator, which is not (taught) by others. Because (Presence) transcends cause and effect, do not apply struggle and practice. Because Presence is not produced (from causes), do not meditate something concrete. Because Presence was never born (from causes), do not fear destruction. Because I am invisible, transcend referential meditations."

Because all phenomena are the one dharmakaya *thigle* of total equality, relax naturally in the authentic unfabricated realm, without doing any negation, affirmation, rejection acceptance, fear, hope, struggle or practice. This *thigle* is primordially self-perfected and complete, without any striving with samayas, sacred activities, levels, paths, and so forth. [556]

**There is no need to apply** continuous mantras, mudras, and **visualizations** of the bodily forms of deities, and so forth, in order to **preserve samayas** which are other than this *thigle*. **There is no need to** emanate and re-absorb light rays, **meditate** deities using methods corresponding to the four activities of the specific families, and so forth, for the purpose of **performing** or completing **sacred activities**. Because this *thigle* primordially abides on the level of supreme wisdom, **there is no** (need for) **travel on paths**. Because there has never existed any impurity to be purified, **there is no** (need for) **purification** of obstacles which correspond to the ten specific **levels**. One relaxes naturally, with **no** (need to) **search for some** indestructible, unmistaken, ultimate **real condition** which is **other than** the self-originated wisdom of **natural** Presence. Because the one **self-originated wisdom** of *rigpa*, primordially **beyond concepts** about the dimension of dualistic qualities, **has never been disturbed** by karma and emotions, there is no need to meditate a non-conceptual state. [557]

This teaching that there is no need to struggle and practice with view, meditation, samayas, and so forth, is **not** a provisional teaching **taught by other** teachers of the three kayas; rather, this is the definitive **transmission of me, the All-Creator**, which explains the precise state of unfabricated just-that-ness. **Because** the real condition, Pure Perfect Presence, primordially **transcends** the dimension of **cause, effect**, struggle and practice, **do not apply struggle and practice**. **Because** the real condition is beyond concepts of an essence and is **not produced** from causes and conditions, **do not meditate** some **concrete** phenomenon of cause and effect. **Because** Presence is **not born** from causes, **do not fear** even the misfortune of **destruction** by the burning fires of hell. **Because** Presence is beyond all compounded characteristics, **my essence is not visible** in any way; thus my essence **transcends** (all) **meditation**, including meditation without a **reference**. [558]

## Great Bliss

The third subdivision is the explanation that, because Presence transcends mindfulness, concepts and ideas and is relaxed in the dimension of all-pervading great bliss, everything is united in the great bliss of the real condition.

**(r) "Because non-conceptual equality naturally abides in the all-pervading vast expanse of total bliss, do not try (to cultivate) non-conceptual contemplation with one-pointed fixation upon the essence of some invisible real condition."**

**In the all-pervading space-like, vast expanse of the total bliss** of Presence Itself, the real condition beyond concepts, there has never existed a dualistic concept. Because the knowledge of **non-conceptual equality, natural** meditation, continuous contemplation, already **abides** in this expanse of the great bliss of Presence Itself, the text advises **not to try** to cultivate a **non-conceptual contemplation with one-pointed fixation upon the invisible essence of some ineffable real condition** which is other than this Presence.

## Non-Meditation

The fourth subdivision is the explanation of the total non-meditation of the natural state, because meditation, practice, effort and struggle are the greatest diseases.

**(r) "Hey Mahasattva! If one meditates, any meditation will be the disease of (struggling which does not connect with) me. The Source of all phenomena is Pure Perfect Presence. Because Pure Perfect Presence transcends dualism, there does not exist even the tiniest thing to be meditated. In the same way that the meditations explained above do not realize the goal, it is also taught that meditations of me do not (realize the goal)."**

**Hey Mahasattva!** If one does not understand that, as explained above, non-conceptual absolute equality abides primordially and naturally, and **if one** tries to again **meditate** the total primordial emptiness of the real condition, **any meditation**, such as the meditation of the non-conceptual union of manifestation and emptiness, and so forth, [559] **will be** conditioned by the **disease of** struggling which never connects with **my** all-creating essence, the authentic real condition. Because there does not exist the realization of some goal other than my real condition, do not meditate.

What is the reason that there is no need to meditate? **The Source of all** these phenomena of samsara and nirvana is precisely the **Pure Perfect Presence** of *rigpa* and there does not exist anything other than this Presence. **Because Pure Perfect Presence transcends** all **dualistic** conceptual frames of reference, **there does not exist even the tiniest thing to be meditated. In the same way that meditations** of the specific paths of followers of the lower vehicles, **explained above**, have not realized and **do not** have the possibility to **realize the goal, it is also taught that** practices and **meditations of me**, Pure Perfect Presence, the All-Creating King, **do not** realize the goal. [560] About this the *Longchen* says:<sup>57</sup>

The desire for the non-conceptual is the disease of concepts, so one transmigrates very securely in the prison of samsara. This serious downfall is difficult to rectify. This being so, do not meditate in any way.

### **Literal Principle**

The fifth subdivision is the explanation of the literal principle.<sup>58</sup> It has two subdivisions:

- 1) the brief explanation (p126);
- 2) and the extensive explanation (p126).

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<sup>57</sup> Folio 41 in chapter 15 of the *sde dge rnying ma rgyud 'bum* edition of the *Longchen Rabjam Tantra*.

<sup>58</sup> The intended meaning always transcends the words and concepts of the literal meaning.

## Brief Explanation

The first subdivision is the brief explanation.

(r) **"Hey Mahasattva, look at me! I am the All-Creator, Pure Perfect Presence. Created by the All-Creator, everything created was created as the state (of Presence)."**

**Hey Mahasattva, look at** and understand the state of **me**, the All-Creating Teacher! My essence, *rigpa*, self-originated wisdom, is the Source which **creates all** phenomena, **Pure Perfect Presence. Created by the one All-Creator**, Pure Perfect Presence, the essence of all phenomena and **everything created was created as the** essence of the **state** of Pure Perfect Presence,

## Extensive Explanation

The second subdivision is the extensive explanation.

(r) **" 'All' means absolutely every (phenomenon). 'Creator' means that everything was created by this Source. 'Pure' means not existing as some object. 'Perfect' means that the Source is perfect as the Source of all. 'Presence' means that self-originated wisdom is present at all times." Thus he spoke.**

What is the meaning of giving the name 'All-Creator, Pure Perfect Presence' to the creator of all phenomena? [561] **'All' means** any created phenomena, **absolutely every** phenomenon encompassed by the teachers of the three kayas, buddhas of the three times, and sentient beings of the three realms. **'Creator' means that all** these phenomena explained above **were created by this Source**, self-originated wisdom; so this Source is the agent by which everything is created. **'Pure' means** that the essence of this self-originated wisdom is natural unborn, non-conceptual primordial purity which does **not exist as some object** with limitations of any kind. **'Perfect' means** that, as the base and **Source** from which emanate **all** phenomena of the self-perfected

wisdom of clear light, the **Source** is **perfect**, including all phenomena in its dimension. [562] '**Presence**' means that **this self-originated wisdom** of *rigpa* unceasingly manifests its *tsal* energies everywhere and **at all times** as the clear light of **Presence** Itself. **Thus he spoke.**

(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-fifth chapter, which explains *Non-Meditation of a View*.

This completes the commentary on the chapter entitled *From the All-Creating King, Pure Perfect Presence*, the forty-fifth chapter, which explains that *The Essence of the Dzogchen View is Beyond Meditation*.



## **Chapter 46 - Dzogchen Samayas Transcend Preservation**

Chapters forty-one to fifty establish the definitive teaching. Chapter forty-six establishes the non-duality of preserver and preserved in the state of Presence Itself, primordially beyond an essence. It has two subdivisions:

- 1) the brief explanation (p128);
- 2) and the extensive explanation (p128).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, taught that dzogchen samayas transcend preservation.**

After explaining that the dzogchen view is beyond meditation, **then the All-Creating King, Pure Perfect Presence, taught that dzogchen samayas transcend preservation** because the natural state of dzogchen, the real condition, self-originated wisdom, does not exist as the duality of what is preserved and the preserver. [563]

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) the nature of Presence Itself, self-originated wisdom, transcends preservation and violation (p129);
- 2) the critique of preservation and violation of precepts in the lower vehicles (p131);
- 3) and the self-perfected knowledge of atiyoga (p157).

## Beyond Preservation and Violation

The first subdivision is the explanation that the nature of Presence Itself, self-originated wisdom, transcends preservation and violation. It has two subdivisions:

- 1) the essential meaning (p129);
- 2) and the categories of words (p130).

### Essential Meaning

The first subdivision is the explanation of the essential meaning.

**(r) "Hey Mahasattva, listen! Dzogchen samayas are said to transcend preservation. The essence of all-creating Pure Perfect Presence is the unproduced essence beyond concepts. When various productions of magical displays appear as objects, it is taught that 'these objects are my essence'. One should transcend the dimension of concepts, without evaluating these (phenomena)."**

**Hey Mahasattva, listen! Dzogchen samayas are said to transcend preservation. The essence of all-creating Pure Perfect Presence is the primordial essence beyond all concepts, the self-originated wisdom of the natural state, which is not produced by any causes and conditions. For this reason, when the manifestations of various phenomena of the animate and inanimate universe, the magical displays produced from *tsal* energies beyond origination and cessation, appear in the form of objects, it is taught that these objects are actually the essence of my all-creating Pure Perfect Presence, non-conceptual absolute equality, which appears although essenceless. There does not exist even the tiniest particle of an established phenomenon with dualistic qualities. [564] Without evaluating these phenomena as good, bad, acceptable, rejectable, and so forth, one should relax beyond negation, affirmation, rejection and acceptance. Why? The reason is that all phenomena, as the essence of Pure Perfect**

Presence, **transcend the dimension of concepts**; thus phenomena transcend the preservation and violation of samayas.

## Categories of Words

The second subdivision is the explanation of the categories of words.

(r) **"Because Presence is beyond attachment to objects, rejection and acceptance, (there are the dzogchen samayas of) absence, omnipresence, oneness and self-perfection, which transcend all vows and rules to be preserved."**

Because this dzogchen state, the essence of the one Pure Perfect Presence, transcends the preservation of samayas and cannot be subdivided, [565] the subdivision into four forms (of samayas)<sup>59</sup> specifies nothing other than synonyms. **Because Presence is beyond attachment to** the substances and qualities of any **objects** and transcends the opposites of rejection and acceptance, such as the **rejection** of some phenomena seen as bad and the **acceptance** of some phenomena seen as good, and is beyond categories to be preserved, and so forth, there is the samaya of **absence**.

Because, by transcending all attachment to existence, non-existence, being, non-being, right, wrong, and so forth, Presence pervades everything acceptable or rejectable in the impartial real condition, there is the samaya of **omnipresence**.

Because Presence is the indivisible essence of the one Pure Perfect Presence beyond rejection and acceptance of anything, such as samsara, nirvana, self, other, good, evil, and so forth, there is the samaya of **oneness**.

Because Presence, with its recognition of the real condition, is free from the violation and non-violation of samayas and because all qualities are already effortlessly completed, there is the samaya of **self-perfection**.

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<sup>59</sup> The four dzogchen samayas are absence, omnipresence, oneness and self-perfection. These four words are synonyms for the same meaning.

These samayas abide in this way as the essence of *rigpa* and naturally **transcend all vows and rules to be preserved** using acceptance, rejection, effort and struggle. [566] Garab Dorje says:

The samaya of absence transcends opposites and the preservation of anything. Omnipresence transcends attachment to being, non-being, existence, non-existence, right and wrong. The samaya of oneness is the indivisibility of samsara, nirvana, self, other, good and bad. And effortless primordial, complete self-perfection is free from continuation and violation.

### **Preservation and Violation in the Lower Vehicles**

The second subdivision is the critique of preservation and violation of precepts in the lower vehicles. It has four subdivisions:

- 1) the critique of preservation and violation (of the precepts) of sravakas and pratyekabuddhas (p131);
- 2) the critique of preservation and violation (of the precepts) of bodhisattvas (p138);
- 3) the critique of preservation and violation (of the samayas) of outer tantra (p142);
- 4) and the critique of preservation and violation (of the samayas) of inner tantra (p146).

### **Sravakas and Pratyekabuddhas**

The first subdivision is the critique of preservation and violation (of the precepts) of sravakas and pratyekabuddhas. It has two subdivisions:

- 1) the brief and extensive formulations (p131);
- 2) and the critique (p137). [567]

### **Formulations**

The first subdivision is the brief and extensive formulations.

(r) **"After the three teachers who manifest from my state beyond preservation empower the four types of heretics with compassionate energies, the four retinues observe the vinaya. The rules to be observed are (summarized) as follows: the quantities of root and branch rules to be observed are two hundred fifty and five hundred fifty."**

My Pure Perfect Presence abides as the essence of the four aspects of samaya which **transcend preservation**. But the retinues of the **three kaya teachers who manifest from me** are taught categories of observances based upon acceptance and rejection. **After** nirmanakaya teachers **empower the four types** of heretics - *mutegpas*, *chalwas*, *murthugpas* and *gyangphenpas* - **with compassionate energies**, these **retinues observe the vinaya** rules of pratimoksha.<sup>60</sup> Male and female householders follow the behavior of lay people. Ordained monks and nuns follow the behavior of renunciates. When the **four types** are subdivided, **the rules to be observed** can be summarized as the seven types of pratimoksha, or eight types if the one-day precepts are included. [568] When explained in detail, the **quantities of rules to be observed** are subdivided into **root and branch** rules.

There are two subdivisions:

- 1) the disciplines of lay people (p132);
- 2) and the disciplines of ordained people (p133).

### **Disciplines of Lay People**

The disciplines of lay people has two subdivisions:

- 1) one-day precepts (p133);
- 2) and general discipline (p133).

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<sup>60</sup> Pratimoksha refers to the eight different sets of vows for individual liberation: monk, nun, male novice, female novice, female candidate, male lay person, female lay person, and one-day practitioner.

## One-Day Precepts

One-day precepts consist of the eight branches of morality: the four root precepts (no killing, no stealing, no sexual intercourse, no lying), no intoxicants, no high bed, no dancing or jewelry, and no eating after noon. Because these are not permanent vows, they do not produce a suitable situation for the achievements of the higher disciplines, and so they are not essential characteristics of pratimoksha. The great teacher Vasubandhu<sup>61</sup> considered in his Sthavira tradition<sup>62</sup> that a person who observes these eight branches of morality for his entire life is a '*gomi* lay person'.<sup>63</sup> [569]

## General Discipline

The general discipline of lay people consists of the renunciation of killing, stealing, sexual misconduct, lying and intoxication. There are subdivisions into categories, such as the preservation of only one precept, and so forth. In addition to these observances, the pure conduct of lay people includes renouncing impure conduct.

## Disciplines of Ordained People

The disciplines of ordained people have four subdivisions:

- 1) male novices (p134);
- 2) female novices (p134);
- 3) monks (p134);
- 4) and nuns (p136).

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<sup>61</sup> Vasubandhu is a 5th century Indian Buddhist.

<sup>62</sup> The Sthavira tradition includes three of the eighteen traditions of sravakayana.

<sup>63</sup> A *gomi* lay person, also known as a chandragomi, takes these eight one-day precepts as permanent vows.

## Male Novices

The discipline of male novices includes the ten coarse abandonments: the four roots,<sup>64</sup> intoxication, dancing group of three, jewelry group of three, high ornate bed, eating after noon, and possessing gold or silver. When these ten coarse abandonments are subdivided, there are thirty-three precepts of abandonment.<sup>65</sup>

## Female Novices

In addition to these thirty-three precepts, female novices have twelve additional precepts: the six root precepts<sup>66</sup> and the six associated precepts.<sup>67</sup> [570]

## Monks

The precepts of an ordained monk include the four root downfalls,<sup>68</sup> the thirteen remainders,<sup>69</sup> the thirty rejected

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<sup>64</sup> The four roots are abandonment of killing, stealing, sexual misconduct and lying.

<sup>65</sup> The thirty-three precepts of abandonment are: do not kill animals, do not throw grass with living beings into water, do not use water which has sentient beings in it, do not slander falsely, do not slander with an insubstantial reason, do not slander the sangha, do not agree with slander, do not contribute to slander, do not tell a lie, do not make fun of the teacher, do not tease the disciplinarian, do not make fun of another by insinuating that they teach only to get food, do not accuse someone of committing a rule infraction which may be purified, do not disregard precepts, do not conceal food, do not kill, do not steal, do not commit sexual misconduct, do not lie, do not drink alcohol, do not sing, do not dance, do not play music, do not wear ornaments, do not wear necklaces, do not apply makeup, do not use an expensive bed, do not use a high bed, do not eat after noon, do not possess gold and silver, abandon the signs of being a householder, wear the robes of ordination, and do not disrespect the preceptor abbot.

<sup>66</sup> The six root precepts are: do not travel alone, do not swim, do not touch a man, do not sit with a man, do not arrange a marriage, and do not conceal the faults of a female novice.

<sup>67</sup> The six associated precepts are: do not possess gold or other precious metals or jewels, do not shave one's pubic hair, do not dig in the earth, do not eat unoffered food, do not eat harbored food, and do not cut fresh grass.

downfalls,<sup>70</sup> the ninety solitary downfalls,<sup>71</sup> the four precepts of individual confession,<sup>72</sup> and the one hundred twelve faults.<sup>73</sup> Although the sum total of all these precepts is two hundred fifty-

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<sup>68</sup> The four root downfalls are sexual intercourse, stealing, killing and lying about one's qualities.

<sup>69</sup> 'Remainder' means a fault concerning what remains of what was once a pure vow. The thirteen remainders are: emitting seminal fluid and experiencing physical bliss, touching the skin or hair of a woman, speaking openly about sex with a woman, encouraging a woman to engage in sexual contact as an offering of service, making arrangements to unite people to have sex, begging for materials to build an inappropriate house, constructing a large house, slandering another monk without direct knowledge, slandering another monk with insubstantial knowledge, causing dissension in the sangha, agreeing with a monk who creates a schism, drinking and carousing which causes householders to lose faith in the sangha, and ignoring expulsion from the ranks of the sangha.

<sup>70</sup> 'Rejected downfall' means that, after the cause of the downfall has been abandoned, the downfall is confessed and the vow is restored. The thirty rejected downfalls are the ten downfalls concerning clothing, the ten downfalls concerning cushions and seats, and the ten downfalls concerning the begging bowl, and so forth.

<sup>71</sup> In this case, 'downfall' means that one falls into lower realms if the corresponding precept is damaged. 'Solitary' means that confession is the only method to restore the vow. The ninety solitary downfalls are the ten downfalls concerning intentional actions, the ten downfalls concerning seeds, and so forth, the ten downfalls concerning unauthorized relationships with nuns, the ten downfalls concerning repetitive behaviors, the ten downfalls concerning water, and so forth, the ten downfalls concerning dwelling places, and so forth, the ten downfalls concerning intentions, and so forth, the ten downfalls concerning visitors, thieves, and so forth, and the ten downfalls concerning teaching dharma, and so forth.

<sup>72</sup> 'Individual confession' means that the damaged precept is repaired through confession with great remorse. The four precepts requiring individual confession are accepting food intended for a nun, eating food prepared according to orders of a nun, eating food deemed unsuitable by sangha rules, and eating food in the monastery when ordered to guard the forest.

<sup>73</sup> 'Fault' means a minor moral infraction whose harm is personal rather than being the breach of a vow. The one hundred twelve faults are the ten faults to avoid concerning the lower and upper garments, the twenty faults to avoid when going to the home of a lay person, the nine faults to avoid concerning sitting, the eight faults to avoid when receiving food, the twenty-one faults to avoid when eating food, the fourteen faults to avoid concerning begging bowls, the twenty-six faults to avoid while teaching, the three faults to avoid concerning urine and feces, and the one fault to avoid of climbing higher in a tree than six feet.



three, the consideration in this (*Kunjed Gyalpo*) Tantra is that male novices have **two hundred fifty** precepts. It has been said that:

The precepts about what to accept and reject are completely identical for monks and male novices, except for the thirteen precepts which a male novice is exempt from maintaining.<sup>74</sup>

When the sum total of precepts is adjusted by subtracting the (thirteen precepts) mentioned in this quotation and adding the twelve precepts of the female novice, (I do not understand why) the text says that there are **five hundred fifty precepts** for ordained people. By counting together in one group the ordinary precepts shared by both monks and nuns and by counting the unshared precepts separately, I find a total of three hundred ninety-nine precepts. Besides this, there are many categories of minor faults not included in the root downfalls, associated remainders [ 571] and five subdivisions of downfalls. I do not understand these sub-categories listed in the texts. Without oral instructions from my Master, I cannot write anything precise about this.

## Nuns

In general, the precepts of a fully ordained nun include the eight downfalls,<sup>75</sup> the twenty additional remainders, the thirty-three rejected downfalls, the one hundred eighty downfalls, the eleven individual confessions, and the one hundred twelve faults. When

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<sup>74</sup> The thirteen precepts of abandonment which a male novice is exempt from maintaining are owning an extra saffron robe, owning two begging bowls, being apart from one's saffron robe, digging in the soil, touching precious jewels, touching fire, eating after completing a meal, climbing a tree higher than a human, cutting grass or a growing tree or plant, eating food which has not been offered, urinating or defecating upon grass, eating stored or leftover food, and destroying blessed or offered seeds unsuitable for planting.

<sup>75</sup> The eight root downfalls are sexual intercourse, stealing, killing, lying about one's qualities, touching a male's body, sleeping on one's back, concealing a root downfall of another nun, and using one's body and speech to refuse reentry to the sangha to a nun who has confessed.

summed up, there are three hundred sixty-four precepts. The *Mendo* says:

Any fully ordained monk who has moved away from being a householder adheres to two hundred fifty fundamental precepts. Any fully ordained nun adheres to five hundred fundamental precepts.

There is no one definitive presentation (of these precepts), because different sutra texts give different numbers for the quantity of precepts for a fully ordained nun. [572]

## Critique

The second subdivision is the critique of preservation and violation of the precepts of sravakas and pratyekabuddhas.

**(r) "When trying to preserve (the precepts, practitioners) may not understand the quantities and meanings. Therefore, they are not able to maintain the discipline. (Actually), there is no way (for them) to preserve (the precepts). All dzogchen behavior transcends concepts.**

**When** sravakas and pratyekabuddhas try to preserve the precepts by simply following the words of the victorious one regarding details, such as the **quantities** of precepts, the **meanings** of permissions, violations, and so forth, which are difficult to rationally comprehend, they **may not understand**. **Therefore, they are not able to maintain the pratimoksha discipline** without becoming tainted by subtle infractions. It is difficult to maintain precepts without fail because there is **no** skilled **way to preserve** (the discipline) without being tainted by some infractions, such as (failing to follow) the advice to abide in the meaning of the uncorrupted state, as explained in the dzogchen context. When they fail, there is no method to restore (the precepts). **All behavior** on the path of **dzogchen** is said to be the unique *rolpa* energies of self-originated wisdom which **transcend concepts**. By failing to understand this, these practitioners contradict the state of all-

creating Pure Perfect Presence beyond rejection, acceptance, action and struggle. [573] In agreement with this, the *Longchen Rabjam Tantra* says:<sup>76</sup>

Not understanding the quantities and meanings at the time of preservation (of the precepts), such as the two hundred fifty of a male novice, the five hundred and fifty of fully ordained (people), and so forth, one cannot maintain the discipline, and there is no method to restore (the precepts). Adding concepts on top of concepts, one adds confusion on top of confusion. One is bound with ropes and more ropes. Dzogchen transcends all precepts.

### **Bodhisattvas**

The second subdivision is the critique of preservation and violation of the precepts of bodhisattvas. It has two subdivisions:

- 1) the formulations (p138);
- 2) and the critique (p140).

### **Formulations**

The first subdivision is the formulation.

**(r) "The ocean-like, unlimited, innumerable disciplines (of bodhisattvas) can be summarized by the three types (of actions) of body, speech and mind."**

The **disciplines** of bodhisattvas [574] include three types of morality:

- 1) to avoid bad actions (p139);
- 2) to perform good actions (p140);
- 3) and to benefit sentient beings (p140).

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<sup>76</sup> This quotation does not occur in the *mkhyen brtse, mtshams brag* or *sde dge* editions of the *Longchen Rabjam Tantra*.

## Avoid Bad Actions

The first type of discipline is to avoid bad actions. In his *Compendium of Precepts* the great bodhisattva Shantideva<sup>77</sup> summarized (bad actions), based upon the texts of the master Nagarjuna,<sup>78</sup> who founded the system of the Profound View. There are the eighteen root downfalls<sup>79</sup> of the king and ministers, taught in the *Akasagarbha Sutra*, the two additional root downfalls - the renunciation of enlightened aspiration, taught in the *Sutra of the Experts of the Great Secret* and the renunciation of the enlightened application, taught in the *Ratnakuta Sutra*, the eighty auxiliary faults, and the precept of the aspiration to never forsake a sentient being, as taught in the texts of exalted Asanga, the founder of the tradition of Vast Conduct. [575] (Bodhisattvas) recall the benefits of cultivating bodhichitta, gather the two accumulations of merits and wisdom, cultivate bodhichitta, practice the four white dharma, abandon the four black dharma,<sup>80</sup> (avoid the) four (root downfalls) of practical training,<sup>81</sup> such as praising oneself and disparaging others for honor and gain, and so forth, and (avoid) the forty-six minor auxiliary faults.

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<sup>77</sup> Shantideva (685-763) is a great Indian Buddhist master.

<sup>78</sup> Nagarjuna (2nd century AD) is a great Indian Buddhist Master.

<sup>79</sup> The twenty root downfalls are to steal the property of the three jewels, to abandon the dharma, to punish or expel a moral or immoral monk, to commit one of the five heinous crimes, to hold incorrect views, to destroy a dwelling, to destroy a village, to destroy a city, to destroy a metropolis, to destroy a nation, to teach emptiness to unqualified people, to teach that mahayana does not produce full awakening, to cause someone to abandon hinayana practice, to claim that hinayana does not lead to permanent peace, to boast of one's qualities, to lie about having profound realization, to intentionally slander a monk to get his property, and to steal the possessions of a meditator.

<sup>80</sup> The four black dharma are to deceive a venerated person, to develop unnecessary regret, to abuse the exalted, and to behave with an ulterior motive. The four white dharma are the opposite.

<sup>81</sup> The four root downfalls of practical training are to praise oneself and disparage others because of attachment to honor and gain, to not give wealth or teachings, to physically harm others, and to denigrate mahayana and invent one's own teaching.

## Perform Good Actions

The second type of discipline is to perform good actions. The training to apply is the performance of virtuous activities encompassed by the six paramitas.<sup>82</sup>

## Benefit Sentient Beings

The third type of discipline is to benefit sentient beings. Sentient beings are benefited through the four methods of attracting beings.<sup>83</sup>

Furthermore, **the ocean-like, unlimited, innumerable** situations of moral choice for bodhisattvas **can be summarized by the threefold actions of body, speech and mind.** [576] With presence and awareness, (practitioners) observe or avoid the **three types** of actions of the three gates.

## Critique

The second subdivision is the critique.

**(r) "Because (bodhisattvas believe that) suffering comes from (attachment to) sense objects, their bodies (are required) to walk and sit (in places) without much room to move around. Their voices have difficulty to speak only the truth with the meanings of their words. And the ideas of their minds completely contradict truth. Even with unmistakable ideas, (the natural state) cannot be accomplished. Because (bodhisattvas) are (controlled) by these tight knots of the disciplines of body, voice (and mind), it is very difficult for them to recognize the state of (ultimate) truth or to recognize the state beyond preservation and violation. The state beyond preservation and violation is the transmission of the All-Creator."**

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<sup>82</sup> The six paramitas are generosity, morality, patience, diligence, meditation and prajña.

<sup>83</sup> The four methods to attract beings are generosity, friendliness, consistency and helpfulness.

On this bodhisattva path, attachment to the desirable **objects** of the five **senses** is considered to be the cause for **all suffering** which arose in past and which will **arise** in the future. It has been said that:

At all times learned people reject the three lower realms. They try to persevere on the path of the ten virtues.<sup>84</sup> Without worldly confusions, they explain teachings to beings. Delighting only in the teachings, they always speak pleasantly. They are continuously attentive while walking, moving, lying down and sitting. Seeing the size of the yoke (of attachment), they have no illusions about beings. They remain in a pure solitary retreat while wearing three clean robes which are kept clean.<sup>85</sup> [577]

Very controlled by presence and awareness, (bodhisattvas) need places where their **bodies can walk and sit without much room to move around**. Although they want to reject all non-virtuous speech and **speak** only truthful **words with their voice**, until the four causes<sup>86</sup> of falseness have been rejected it is **difficult** for them **to speak only the genuine truth with the meanings of their words** in verbal communications. Even if **mind** perseveres exclusively on the authentic path without attachment to desirable objects and without falling under the power of emotions, all of mind's **ideas** violate and **contradict** all of mind's experiences of the ultimate natural **truth**. It is not **always** possible that **ideas** correspond to the **unmistaken** meaning. And **even** if ideas seem to correspond, (the natural state) **cannot be accomplished** through effort and struggle, because the (ultimate natural) state is necessarily something beyond compounded qualities which arise and cease. [578]

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<sup>84</sup> The ten virtues are to refrain from the ten non-virtues and to engage in their opposites. The ten non-virtues are killing, stealing, sexual misconduct, lying, divisive talk, harsh words, gossip, covetousness, ill-will and wrong views.

<sup>85</sup> The translator has doubts about the three clean robes.

<sup>86</sup> The four non-virtuous actions of speech are lying, divisive talk, harsh words and idle gossip.

When these practitioners are always controlled **by these very tight knots** of not violating the **disciplines of body, voice and mind, it is very difficult** for them **to recognize the state of the ultimate truth** of the real condition, *rigpa*, Pure Perfect Presence. Because the discipline taught on the dzogchen path transcends preserver and preserved, (bodhisattvas) **cannot recognize the state beyond preservation and violation. The authentic natural state beyond preservation and violation**, the unmistakable essence of Pure Perfect Presence, **is the profound transmission of the definitive state of the All-Creating King**. This definitive state is not taught by the bodhisattva vehicles. [579]

## Outer Tantra

The third subdivision is the critique of preservation and violation of the samayas of outer tantra. It has two subdivisions:

- 1) the formulations (p142);
- 2) and the critique (p145).

## Formulations

The first subdivision is the formulations.

**(r) "Hey Mahasattva, listen! The teachers who manifest from me transmit (samayas to disciples) about using favorable time periods of planets and stars to apply outer and inner purifying ablutions. They claim to benefit beings (through) their discipline and morality."**

**Hey Mahasattva, listen! Sambhogakaya teachers who manifest from my all-creating state transmit samaya precepts to their retinues.** In general, the samayas of kriyatantra, charyatantra and yogatantra have definitive requirements about pure and impure actions to apply or avoid, according to the instructions of the great beings. Specifically, there are three (categories of instructions): the decrees of the victorious ones, the advice of the great masters of yoga, and the types of offensive violations. These three categories are classified into two categories: samayas of outer

tantra and samayas of unsurpassable (inner tantra). The samayas of outer tantra have three subdivisions:

- 1) kriyatantra (p143);
- 2) charyatantra (p144);
- 3) and yogatantra (p145).

### **Kriyatantra**

The first subdivision is followers of kriyatantra, [580] who apply practice **using favorable time periods of planets, stars, and so forth**. They purify their conditions with three cleansing rituals, by changing their clothing of three (types) - **outer, inner** and secret - and **by purifying ablutions**. What is the **morality** they preserve by keeping their **discipline**? There are three categories of samayas:

- 1) general samayas (p143);
- 2) special samayas (p143);
- 3) and additional samayas (p144).

### **General Samayas**

The first category is the preservation of the general precepts of followers of the teachings of buddha. The general precepts include the disciplines of pratimoksha and bodhisattvas.

### **Special Samayas**

The second category comprises the thirteen the special samayas: maintain unwavering confidence in the three jewels, remain confident in the *yidam* deity, honor and respect the vajra master guru like a crown jewel, maintain respect for friends and companions who follow teachings, maintain kindness and respect for those who keep the samayas while following kriyatantra, [581] avoid hostility toward gods one does not practice, and so forth, make pure, unspoiled offerings to the wisdom deity at the (appropriate) times, such as the eighth day (of the lunar month), do not follow the traditions of heretical teachers, do not interrupt compassion for living beings, carefully develop the six items -



timeliness, pure speech, clothing, diet, visualization support and mantra, persevere with the recitation of secret mantras, maintain secrecy of the tantra and instructions by not giving mantras and mudras to those without samaya or those who have violated samaya, and understand and embrace the meaning of tantras, secret upadeshas, and oral transmissions.

### **Additional Samayas**

The third category comprises the (four) additional samayas: never separate from the vajra and bell, (preserve) the vajra family samaya of Mind by not rejecting the vajra master, [582] (preserve) the padma family samaya of Voice by proclaiming the teachings of the outer, inner and secret vehicles, and (preserve) the sugata family samaya of Body by taking refuge in the three jewels and by maintaining the three (sets of) precepts.<sup>87</sup> By maintaining the samayas of these three families, the practitioner understands that the outer, inner and secret three-fold sets of phenomena - exalted, smooth and rough substances,<sup>88</sup> ordinary body, speech and mind, and the three poisons - are Body, Voice and Mind.<sup>89</sup>

### **Charyatantra**

The second subdivision is charyatantra, which also has three categories (of samayas). The general and special samayas are the same as (the samayas of) kriyatantra. The additional samaya is to understand that concrete phenomena are the four divine families. Specifically, (the practitioner) realizes or unites the meaning of the four divine families: objects are the family of Body, subjects are the family of Mind, all actions are the family of Qualities, and all actors are the family of Activities.<sup>90</sup> [583]

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<sup>87</sup> The three sets of precepts are the pratimoksha vows, the bodhisattva training, and the vajrayana samayas.

<sup>88</sup> The translator has doubts.

<sup>89</sup> The mandala of enlightenment is Body, Voice and Mind, which are the purified forms of outer, inner and secret phenomena.

<sup>90</sup> The mandala of enlightenment is Body, Mind, Qualities and Activities, which are the purified forms of objects, subjects, actions and actors.

## Yogatantra

The third subdivision is yogatantra, which also has three categories (of samayas). The (thirteen) general samayas are the same as above. The seven special samayas are to never reject the three jewels, to never reject bodhichitta, to never reject mantras and mudras, to never reject the *vidam* deity, to honor the guru as the crown jewel, to feel devotion for vajra siblings, and to not proclaim secrets to others.

The additional samayas are the samayas of the five families. Specifically, the samayas of Body, Voice and Mind are (the same as) in the above section on kriyatantra.<sup>91</sup> The ratna family (samaya) is to give the four gifts of teaching, material things, fearlessness and kindness. [584] The karma family (samaya) is to maintain all precepts and make as many offerings as possible. By maintaining these samayas, (the practitioner) understands that everything - the five aggregates, five elements, five poisons, five objects, five sense organs, five colors and five directions - is the essence of the five families.

(The samayas of the three outer tantras have been presented here) according to the teachings of Garab Pawo in the *Dimension of Samayas*. Some other tantric traditions explain that each of the three outer tantras has its own different classifications of fourteen root downfalls.

By maintaining samayas, followers of each of the paths of the three outer tantras **claim to benefit beings** while attaining enlightenment.

## Critique

The second subdivision is the critique.

**(r) "(But followers of outer tantras) cannot completely keep their promises in the correct manner. When their promises are not kept, confession does not purify (the offense**

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<sup>91</sup> The buddha family of Body, the padma family of Voice, and the vajra family of Mind.

**of not recognizing) Presence. For a long time they violate and remain distant from my state beyond preservation."**

Although followers promise not to break these samayas of the three outer tantras, [585] they **cannot completely keep** whatever **promises** from their categories of samayas without being tainted at least by subtle offenses against **the correct manner**. Because they do not understand the state beyond violations, in which all behavior arises as the *rolpa* energies of wisdom, it is difficult (for us to believe) that small faults would not arise in their conceptual worlds. **If their promises are not** continuously **kept** in this way, applying **confession** once again will not really purify (these faults). The *Tingdzog* says:

Although one corrects, confesses and acts in the correct manner, the violation of the practitioner's view has not been corrected.

According to this quotation, even allowing that there may be no need to experience the karmic maturation (of samaya violation), nevertheless the offense of obscuring the precise understanding of the self-originated wisdom of **Presence Itself has not been purified**. According to the biography of the mahasiddha Telopa,<sup>92</sup> (this offense) delays the realization of the goal for a long time. [586] Followers have the defect of being in **violation of and very distant from** the authentic state, because **for a long time** they do not have the capacity to **recognize me**, the All-Creating King, Pure Perfect Presence, the real condition **beyond the preservation** of samayas.

### **Inner Tantra**

The fourth subdivision is the critique of preservation and violation of the samayas of the two inner tantras. It has two subdivisions:

1) the brief explanation (p147);

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<sup>92</sup> Telopa is a tenth century Indian sage.

2) and the extensive explanation (p147).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) "Hey! The samayas of the three secret vajras (of mahayoga and anuyoga) are the three root samayas and the five (sets of five) secondary samayas."**

Shouting this word **Hey!** to the retinues of Sattvavajra, and so forth, the dharmakaya teacher teaches the classifications of samayas to his retinues. He gives a general explanation of the samayas of both types of inner tantra. The **samayas** of mahayoga and anuyoga include the recognition of the indivisible essence of my three gates, the **three secret vajras** - the Body, Voice and Mind of the Victorious Ones. When summarized, there are the **three root samayas** of Body, Voice and Mind and [587] the five sets of **five secondary samayas**.

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has two subdivisions:

- 1) the root samayas (p147);
- 2) and the secondary samayas (p150).

### **Root Samayas**

The first subdivision is the root samayas. It has two subdivisions:

- 1) the formulation (p147);
- 2) and the critique (p149).

### **Formulation**

The first subdivision is the formulation.

(r) **"The three root (samayas) are subsumed under Body, Voice and Mind."**

The samayas of the two inner tantras have three categories: general, specific and supreme samayas.

The first category is the general samayas, which are the ordinary precepts, up to and including those of the outer tantras.

The specific samayas have two categories - root and secondary samayas. The **three root samayas are subsumed under the three samayas of Body, Voice and Mind.** The *Yangjed* says:

(Practitioners who follow the) preservation-violation (discipline) of mahayoga preserve three root samayas and [588] twenty-five secondary samayas.

The three types are the samaya of Body - to visualize one's body in a divine form, the samaya of Voice - to recite the essential mantra, and the samaya of Mind - to maintain mind in contemplation. Alternatively, the *Gyutrul* series of mahayoga teaches five root samayas: the samaya of Body means to respect the guru and vajra siblings; the samaya of Voice means to never eliminate mantras and mudras; and the samaya of Mind means unsurpassable non-training and the preservation of secrecy. And the Great Omniscient One<sup>93</sup> says that 'not abandoning the guru' refers to the three activities of honoring (the guru) with the body, praising with the voice, and respecting with the mind. Other traditions say that everything related to Body, Voice and Mind is subsumed under the three samayas of Body, Voice and Mind.

Anuyoga further subdivides the samayas into nine categories: four vital, definitive samayas,<sup>94</sup> [589] twenty-eight ordinary samayas, four additional samayas, twenty three samayas of resolute conduct, twenty samayas of accomplishment, four

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<sup>93</sup> The Great Omniscient One is an epithet for Longchenpa (1308-1363).

<sup>94</sup> The four vital, definitive samayas are to maintain total purity of body, voice, mind and perception.

samayas of the continuous path of behavior,<sup>95</sup> the samaya to reject the five maras, the samaya to conquer the four enemies, and the samaya to see the essence. The root samayas, which anuyoga includes in the twenty-eight ordinary samayas, are the same as the three vajra samayas of Body, Voice and Mind in mahayoga.

The 'supreme samaya' is to continuously maintain the state of knowledge. The *Damtsig gi Long* says:

Continuously maintain the supreme state.

In addition, there are said to be twenty (supplementary samayas), such as the indestructible throne of the lion, and so forth.

### Critique

The second subdivision is the critique.

(r) **"The body is shackled when it is meditated to be the Body of the deity (to maintain the samaya of) Body. Voice is not calmed (by reciting) mantras and (remembering) contemplation. When mind grasps (the qualities of) contemplation (and the) emanation-reabsorption (of light rays), (practitioners of inner tantra) are separated from the joy of (dzogchen) samayas, the non-conceptual root (of all samayas)."**

These root samayas of the two lower inner tantras are different from the state of effortless dzogchen. [590] **When the body is meditated to be the Body of the yidam deity** (to maintain) the samaya of **Body, the body is shackled** by the grasping of a concept. When the **voice** recites **mantras** and pronounces words to refresh **contemplation**, the concept that sounds should be uttered (is an obstacle and voice) **is not completely calmed**. When **mind** completely **grasps** conceptual qualities, such as visualizations to accomplish the two objectives of deity **contemplation and the emanation-reabsorption** of light

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<sup>95</sup> The four samayas of the continuous path of behavior are to abandon sleep, to abandon alcohol, to use the symbols of secret mantras, and to abandon idleness.

rays, and so forth, (practitioners) remain on a path of struggle and practice. They do not realize, but **are separated from the** effortless, carefree **joy of** total confidence in the primordial preservation of (dzogchen) **samayas** with nothing to preserve, the **root** of all samayas, **beyond concepts** about any acceptance or rejection.

## **Secondary Samayas**

The second subdivision is the secondary samayas (of inner tantra). It has two subdivisions:

- 1) the brief explanation (p150);
- 2) and the extensive explanation (p150).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) "The five types of secondary (samayas) are as follows."**

The five sets of **five types of secondary** samayas are the methods and supports to preserve the root samayas explained above. These secondary samayas **are as follows.** [591]

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has five subdivisions:

- 1) the criticism of the communication that there are five samayas to be understood (p151);
- 2) the criticism of the assertion that there are five samayas to be practiced (p151);
- 3) the criticism of the assertion that there are five samayas to be accepted (p152);
- 4) the criticism of the assertion that there are five samayas not to be rejected (p154);
- 5) and the criticism of the classification of five samayas to be accomplished (p155).

## Samayas to Be Understood

The first subdivision is the criticism of the communication that there are five samayas to be understood.

(r) **"The first subdivision is the samaya of things to be understood. (Practitioners of inner tantra try to) understand that the five aggregates, the five types of elements, consciousnesses, sense organs, objects, and so forth, are the essence of deities and mandala. But these (paths) do not experience what transcends known and knower."**

The **first** subdivision is the five types of **samayas** which profound prajña should **understand** to be the essence of the deity: **the five aggregates**, such as color-form, and so forth; **the five types of elements**, such as earth, and so forth; the five **consciousnesses**, such as visual, auditory, and so forth; the five **sense organs** of these consciousnesses; the five **objects**, such as forms, sounds, and so forth; and the **other** sets of five.<sup>96</sup> Because all of these are primordially the essence of the five families and the five wisdoms, (practitioners try to) **understand** that they **are the essence of deities and mandala**. Although this understanding is claimed by followers of the two lower inner tantras, [592] because everything is actually the essence of the one *rigpa*, Pure Perfect Presence, (followers of) **these paths do not experience the profound natural state which transcends** the difference between **known and knower**.

## Samayas to Be Practiced

The second subdivision is the criticism of the claim that there are five samayas to be practiced.

(r) **"The five types of samayas to be practiced are liberation, union, stealing, sexual misconduct and lying. Those**

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<sup>96</sup> This refers to the five poisons (attachment, aversion, pride, jealousy, stupidity), the five nectars (feces, urine, blood, flesh, sperm), and so forth.



**who are skilled in the methods should apply these five types. If (these actions) are not applied, (practitioners of inner tantra) consider that (the samayas have been) violated. But conceptual behavior is separate from equality beyond concepts."**

**The five types of samayas to be practiced with profound skillful means are liberation, union, stealing the wealth of others, sexual misconduct and lying. Those who are skilled in the methods should apply these five types.** About this configuration the *Damtsig gi Long* says:

Liberation, union, stealing, lying and abusive words should be applied in a meaningful, correct manner.

(For the fourth type of samaya,) this quotation says 'speaking abusive words', and some other texts say 'speaking pointless words'. But these wordings should be considered to be incorrect, because our (*Kunjed Gyalpo*) text says 'sexual misconduct'.<sup>97</sup> [593]

The refutation of this (system of) conduct is as follows. Followers of the two lower types of inner tantra **consider** that it is a **violation** of samaya when these five things are **not applied** in the correct manner. But, because **conceptual behavior** based upon acceptance, rejection, struggle and practice **is separate from** the essence of absolute **equality beyond concepts**, this behavior does not correspond with the authentic natural state.

### **Samayas to Be Accepted**

The third subdivision is the criticism of the assertion that there are five samayas to be accepted.

**(r) "The five types of samayas which should be readily accepted are the five sacred substances, such as excrement, urine, and so forth, from which the five kayas of the victorious ones are said to be realized. After emanation and reabsorption**

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<sup>97</sup> Our commentator considers that these words in the root text of the *Kunjed Gyalpo* are correct. In fact, all six extant editions of the *Kunjed Gyalpo* say 'sexual misconduct'.

are practiced with the five syllables of the five heroes, the five kayas of the victorious ones are readily accepted. But, if (the five nectars) are not readily accepted, (practitioners of inner tantra) have the concept that the five kayas cannot be realized. Thus they cannot realize the non-conceptual state beyond acceptance and rejection."

Without any renunciation of the essence of the fourfold accomplishment<sup>98</sup> and the three ways of being,<sup>99</sup> **the five types of samayas which should be readily accepted are the five types of sacred substances, such as excrement** - the dharmadhatu wisdom of the buddha family, **urine** - the all-accomplishing wisdom of the karma family, **and so forth**. (The other three sacred substances are) flesh - the equality wisdom of the ratna family, blood - the discriminative wisdom of the padma family, and sperm - the mirror-like wisdom of the vajra family. **The five family kayas of the victorious ones and the five types of wisdoms are said to be realized from these five types of nectar.** [594] **After** (practitioners are) empowered to **practice emanation and reabsorption with the five seed syllables**<sup>100</sup> **of the five families of heroes**, it is said to be guaranteed that the essence of **the five kayas of the victorious ones are readily accepted**. But, if practitioners (of inner tantra) do **not readily accept** these five nectars, it is considered that the five wisdoms of **the five kayas cannot be realized**. Because (these practitioners) **have concepts** of acceptance, rejection, hope and fear which contradict the unfabricated natural state, they **cannot realize the non-conceptual** real condition **beyond** the duality of **acceptance and rejection**.

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<sup>98</sup> Fourfold accomplishment probably refers to approach, close approach, accomplishment and great accomplishment.

<sup>99</sup> The three ways of being are the container of the five elements as the five mothers, the contents of the five aggregates as the five fathers, and the mind-stream of the eight consciousnesses as the five wisdoms. The mandala of enlightenment is accomplished through the purification and transformation of the elements, aggregates and consciousnesses into female buddhas, male buddhas and wisdoms.

<sup>100</sup> The five seed syllables are hum, om, tram, hri and ah. The five corresponding heroes are Akshobhya, Vairochana, Ratnasambhava, Amitabha and Amoghasiddhi.

## Samayas Not to Be Rejected

The fourth subdivision is the criticism of the claim that there are five samayas not to be rejected.

(r) **"The five types of sacred substances which should not be rejected are the five poisons, such as attachment, aversion, and so forth. As the great samayas of the secret vajra(yana), the five emotions should be transformed into the five types of wisdom. (Practitioners of inner tantra consider that) the five poisons should not be rejected, but should be accepted as the five types of wisdom. But the bliss beyond acceptance and rejection cannot be realized in this way."**

**The five types of samayas which, being primordially the essence of the five wisdoms, should not be rejected are the five poisons, such as attachment, aversion, stupidity, and so forth. (Practitioners of inner tantra) consider that the essence of the five emotions are the great samayas of the secret vajrayana, which should not be rejected, because their particular characteristics should be transformed into the five types of wisdom. Thus they proclaim the philosophical system that the five poisons should not be rejected, but should be readily accepted as the essence of the five types of wisdom.** [595]

The refutation of this system is as follows. When (practitioners) preserve these five types of samayas which should not be rejected, they accept emotions as the essence of wisdom, but also reject the particular characteristics (of the emotions). But the authentic wisdom of **the total bliss beyond any concepts of acceptance and rejection cannot be realized in this way**, because in the context of dzogchen everything which arises is understood to be the *rolpa* energy of the one wisdom, (without any transformation). (The teachings of practitioners who are) dualistically confined in these limiting concepts are not the ultimate definitive teaching.

## Samayas to Be Accomplished

The fifth subdivision is the criticism of the classification of five samayas to be accomplished.

(r) **"The five types of samayas to be accomplished refers to the consideration that (practitioners of inner tantra) should realize that the five aggregates, five elements, (eight) consciousnesses and (five) sense objects are the mandala. Completing the three contemplations and the five rituals, (practitioners try to) accomplish the mandala of the five families of the victorious ones. But, because they are (distracted from) Presence by their struggles with the contemplations and the five rituals, they contradict the self-perfected state beyond concepts. The meditated Body (of the deity) is like a non-conceptual rainbow. Ritual words and mantra recitations are like gray reeds. The applications of struggles and practices do not become the self-perfected state. (If the self-perfected state) does not already exist (in the base, then the self-perfected state) certainly will not exist because of practicing."**

(Practitioners of inner tantra who apply) **the five types of samayas to be accomplished** use understanding and familiarization to realize the essence of the goal of the five families and five wisdoms. [596] They consider that they **should realize that the five aggregates** are the five male buddhas of the (five) families, that **the (five) elements** are the (five) female buddhas, and that the (eight) **consciousnesses, (five) sense objects, and so forth, are the mandala** of the five buddha families. The *Gyutrul* says:

The practitioner who does not violate (the samayas) and is very diligent in following the path to complete the five rituals,<sup>101</sup> using the five necessary articles<sup>102</sup> and the five

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<sup>101</sup> The five rituals are chanting the ritual melodies, visualizing while reciting the mantra, performing hand mudras, playing the drum, and dancing.

aspects of mantra,<sup>103</sup> will transform and attain (the status of) the supreme families within six, twelve, fourteen or sixteen months.

**By completing the three aspects of contemplation, the five branches of ritual, and so forth, (practitioners try to) accomplish the state of the mandala of the five families,<sup>104</sup> which pervades all mandalas of the victorious ones.** They explain many categories (of contemplation and rituals) and claim to realize (the mandala of the five families) in this way. But, because they are distracted from **Presence Itself by their struggles** and practices **with the three contemplations,<sup>105</sup> the five rituals,** and so forth, [597] **they contradict the state in which all kayas and wisdoms are effortlessly self-perfected, beyond any concepts of dimensions of acceptance, rejection, struggle and practice.**

Specifically, the **Body** of the deity, which is **meditated** and produced by mind applying conceptual emanation-reabsorption, **is something like a non-conceptual, inanimate rainbow** in the sky, which appears and disappears depending upon secondary conditions. All the ritual words and counted **mantras** recited by the voice are unstable because of conceptual prana energy and **are** essenceless, **like gray reeds** tossed around by the wind. Thus **the applications of struggles and practices** of body, voice and mind

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<sup>102</sup> The five necessary articles are the vowels & consonants, ornaments & clothing, food & drink, dance accessories, and musical instruments.

<sup>103</sup> The five aspects of mantra are relative bodhichitta as the suchness of the deity, the mandala of body as the suchness of oneself, the arrangement of the seed syllable and the chain of mantra letters as the suchness of the secret mantra, the suchness of recitation of the mantra sounds, and the suchness of the emanation and reabsorption of light rays from the seed syllable.

<sup>104</sup> The five buddhas of the five families are: Akshobhya of the Buddha Family in the center, Vairocana of the Vajra Family in the East, Ratnasambhava of the Ratna Family in the South, Amitabha of the Padma Family in the West, and Amoghasiddhi of the Karma Family in the North. In some mandalas the positions, families, and symbolic attributes of Akshobhya and Vairocana are reversed.

<sup>105</sup> The three aspects of contemplation, as the three paths to realize the three kayas, are the total emptiness of just-that-ness, the total manifestations of all-pervading compassion, and the seed syllable cause which unifies emptiness and manifestation.

**do not become** the realization of **the** primordial effortless, **self-perfected**, authentic natural state. [598] Because the state is primordially self-perfected, there is no need to practice with effort. If the (self-perfected) state **does not already exist** in the base, then the (self-perfected) state **certainly will not exist because of practicing** with effort and struggle. This effort is like pursuing the image of water in a mirage. The *Tingdzog* says:

The false idea to claim liberation from meditating a transformed deity is like pursuing a mirage, searching for existence within non-existence.

### **Atiyoga Self-Perfection**

The third subdivision is the explanation of the reasons for atiyoga self-perfection. There are five subdivisions:

- 1) the transcendence of preservation and violation, because the essence has no characteristics (p157);
- 2) the definition of the words (p159);
- 3) karma does not help or harm (wisdom) (p160);
- 4) there is no realization through cause, effect, struggle and practice (p162);
- 5) and the transcendence of the two truths (p162).

### **Transcendence of Preservation and Violation**

The first subdivision is the transcendence of preservation and violation, because the essence has no characteristics.

**(r) "In my all-creating state, there are no samayas which should be preserved. Because (my state) is beyond causes and conditions, there is no need to struggle and practice. Because (all activities) are self-perfected, there is no need to apply any practice. Because (everything) is (already) wisdom, there is no need to (newly) understand any concept. Because (the five families and five wisdoms) are self-originated, there is no need for causes and conditions. Because (wisdom and emotions) are beyond good and evil, there is no need to accept and reject."**

If all these samayas which are preserved or violated by followers of the lower vehicles are refuted, [599] what are the samayas of the all-creating state? Because **my all-creating state** transcends all dimensions of conceptual qualities, my state transcends precepts, and there are **no samayas which should be preserved**. Because the uncompounded state is self-originated **beyond any causes and conditions, there is no need to rely upon struggle and practice**. Because all activities and performances are primordially **self-perfected, there is no need to apply any practice**, like the five samayas to be practiced - liberation, union, and so forth. Because everything, such as the five aggregates, elements, sense objects, and so forth, is already **wisdom, there is no need to newly understand any concept**.

If (everything) is (already) wisdom, then (wisdom) is not compounded (from causes and conditions). There is no progress or something to newly understand to be wisdom. The five nectars, and so forth, are self-originated and uncompounded. [600] How is this so? Whatever is claimed to be the essence of the five families and five wisdoms **is (already) self-originated** and uncompounded. **Thus there is no need to rely upon causes and conditions**, such as empowerment from the application of emanation and reabsorption (of light rays) from the five heroic syllables, and so forth. The *Tingdzog* says:

Unmoving dharmakaya, as the samaya of Mind, is the total samaya of behavior beyond acceptance and rejection.

Because there has **never been** a distinction between **good and evil** in regard to emotions and wisdom, which are manifestations of *rigpa*, Pure Perfect Presence, **there is no need to do any acceptance** when seeing emotions as the essence of wisdom or any **rejection** when seeing defects in the specific characteristics of emotions. For this reason the *Longchen Rabjam Tantra* says:<sup>106</sup>

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<sup>106</sup> Folio 50 in chapter 20 of the *sde dge* edition of the *Longchen Rabjam Tantra*.  
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When previous Buddhas [601] experienced the state beyond rejection and acceptance, they neither accepted nor rejected emotions or enlightenment. Because all emotions manifest from what has no foundation, emotions self-arise as self-originated wisdom. Thus no antidote is necessary.

This quotation explains that there is nothing to accept or reject in regard to emotions, and so forth.

### Definition of the Words

The second subdivision is the definition of the words.

(r) **"Because there are no (samayas to be preserved), I use the word 'absence'. Because there is unceasing wisdom without any concrete application, I use the word 'omnipresence'. Because everything is all together in Presence, I use the word 'oneness'. Because all phenomena, however they appear, are perfected in Pure Perfect Presence, (the abode of) certainty, I use the word 'self-perfection'."**

Here are the definitions of the dzogchen samayas which are beyond preservation. **Because** of the knowledge that there are **no** existent samayas to be preserved, as in lower vehicles, and because there is nothing to preserve using acceptance, rejection, struggle and practice, **I use the words 'samaya of absence'.**

**Because** the carefree three gates,<sup>107</sup> free from the shackles of rejection, acceptance, hope and fear, do **not concretely apply** any acceptance or rejection, but enact the *rolpa* energies of the real condition of whatever arises as the **unceasing *rolpa* energies of wisdom, I use the word 'omnipresence'.** [602]

**Because all** phenomena in the space of Pure Perfect Presence abide **all together**, beyond good, evil, acceptance and rejection, and because everything which occurs transcends something to be preserved and someone to do the preserving, and

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<sup>107</sup> The three gates are body, voice and mind.



because nothing ever moves away from the essence of Pure Perfect Presence, **I use the word 'oneness'.**

**Because all phenomena** of samsara and nirvana, **however they appear**, are the infallible essence, and because phenomena **are perfected in Pure Perfect Presence**, the Source, the abode of **certainty**, they abide as total primordial preservation which never moves away from samayas. Thus **I use the words** 'samaya of effortless **self-perfection**'. The *Kunsal* says:

Samayas arise from initiation. The total initiation, which is not conferred, has four samayas beyond preservation, with the confidence of primordial preservation beyond violation. [603] Because in the total wisdom of natural *rigpa* my secret samayas have no duality of what is preserved and who preserves, there is no duality of violation and non-violation. Because the many samayas fabricated by the eight vehicles need not be preserved, the word 'absence' is used. Because the three natural carefree gates are free from the samayas of the lower vehicles, the word 'omnipresence' is used. Because the method of preservation never moves away from the samayas beyond preservation, but is the one wisdom of natural presence, the word 'oneness' is used. Because (these samayas) are primordially preserved beyond actions and efforts, the word 'self-perfection' is used.

### **Wisdom beyond Karma**

The third subdivision is the explanation that karma does not help or harm (wisdom).

**(r) "In the real condition of heat, cold, hunger, thirst, idiocy and deafness, the three kaya (teachers teach) to their fearful retinues six rituals to escape (suffering). But, as explained above, there is no need to struggle and practice. Because the cause (of everything) is self-originated wisdom, (struggle and practice) never become (wisdom) through the influence of secondary karmic conditions."**

Someone may say, 'But, if samayas are not preserved, practitioners may later fall into lower realms, where for an eon they will experience unbearable sufferings, such as heat, cold, hunger, thirst, and so forth. Why should they not be afraid of these sufferings?' [604] However, saying that 'samayas are beyond preservation on the dzogchen path' means that what is primordially totally preserved cannot be violated. Even if (these sufferings) are considered to exist, all sufferings of lower realms, such as **heat, cold, hunger, thirst, idiocy, deafness**, and so forth, are nothing other than concepts assigned by mind and do not really exist as something other than the essence of the **real condition**, Pure Perfect Presence. Thus there does not exist any dimension to be feared. It has been said that:

Transcendent natural *rigpa* is authentically aware and perceives sugata paradises to be (the same as) lower realms. When (followers) of the supreme vehicle understand ultimate equality, the lower realms are Akanishtha and Tushita heavens.

And the *Yangti Nyida Nyingpo* says:

The dimension of primordial purity transcends the dimension of hell. Because there is really no cause for hell, [605] even the garland-tongues of hell fire are the paradise of Pure Perfect Presence.

Not understanding this principle, teachers of the victorious **three kayas** teach to their specific **retinues**, who are **fearful** and afraid of the suffering of the lower realms, to apply paths with methods and **rituals** in order to **escape** from this suffering. Practitioners try to discover and achieve the goal of liberation from the suffering of samsara by following the **six** vehicles of definitive achievement. Although they do this, **as explained above there is no need to struggle and practice** with effort for this goal of the citadel of enlightenment. **Because the cause** from which everything of samsara and nirvana manifests **is self-originated wisdom**, the intrinsic essence **of the state** of Pure Perfect Presence, the Source,

(struggle and practice) **never become this** self-originated wisdom of natural *rigpa* **through the influence of secondary karmic conditions**, such as good, evil, and so forth. [606] Thus there is no need for any acceptance, rejection, struggle or practice to preserve samayas, and so forth.

### **No Realization through Struggle**

The fourth subdivision is the explanation that there is no realization through cause, effect, struggle and practice.

(r) **"Because the essence of the real condition never becomes anything (good or evil), I do not teach realization through efforts. Because self-originated wisdom cannot be equaled by any (compounded phenomenon), the self-originated state can never be realized through karmic causes and conditions."**

Because the **essence** of this **real condition**, Pure Perfect Presence, is a self-originated, uncompounded state, at **no** time does the natural state ever **become anything** good or evil. Thus **I**, the All-Creating King, the Teacher, **do not teach** that there exists some goal to be **realized through efforts** which use the rejection of samsara and the acceptance of nirvana taught by the lower vehicles. Because this **self-originated wisdom** is the unchanging state of the Source, the real condition of **all** phenomena of samsara and nirvana, and because wisdom **cannot be equaled by any** conditioned, compounded phenomenon, **the self-originated uncompounded state can never be realized through compounded karmic causes and conditions.**

### **Transcendence of the Two Truths**

The fifth subdivision is the explanation of the transcendence of the two truths. It has four subdivisions:

- 1) the transcendence of the validity of the two truths (p163); [607]
- 2) the uncertainty of (analyses based upon) the two truths (p163);

- 3) the failure to experience the essence because of the forceful disturbances of intellectual reasoning, which uses the authority of the two truths to logically evaluate valid cognition, using perception and inference (p165);
- 4) and because all-creating Presence Itself transcends thought and communication, one should transcend the inventions of mind which distinguish the two truths (p166).

### Non-Validity

The first subdivision is the explanation of the transcendence of the validity of the two truths.

**(r) "(Presence) cannot be established using the two truths."**

The natural state of all phenomena is the uncompounded real condition. Someone may say that, although the natural state transcends cause, effect, struggle and practice when investigated in terms of the ultimate truth, the realization of the goal depends upon struggle and practice with cause and effect in the relative truth. But, because these analyses with two truths depend upon conceptual categories, all-creating Pure Perfect Presence, wisdom which transcends mind, **cannot be established** or investigated **using** the two kinds of valid cognition<sup>108</sup> based upon these **two truths** - relative and ultimate. [608] This analytical logic is mind, and Pure Perfect Presence is wisdom which transcends mind. Because (Presence) is not the dimension of mind, (Presence) transcends differentiation into two truths.

### Uncertainty

The second subdivision is the explanation of the uncertainty of (analyses based upon) the two truths.

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<sup>108</sup> The three types of universally valid means of cognition are scripture, inference and perception. How do we know and verify something? Because sacred scripture says so, because we use logic or because we directly perceive with our sense organs. The two kinds of valid cognition here are inference and perception.

(r) **"How could these uncertain, indecisive teachings (which distinguish) two types of truth in the one definitive truth explain the one definitive state?"**

For these reasons, there is nothing other than the **one** truth of the **definitive** state of Pure Perfect Presence. But followers of lower vehicles distinguish **two types of truth**. When investigated in terms of the ultimate truth, all phenomena seem to be unborn and to transcend suffering. All phenomena of samsara seem to be primordially non-existent. There is no dependence upon actions, actors, struggles and practices. Followers affirm that there is no rejection or acceptance when samsara and nirvana abide in the absolute equality. [609] However, when (phenomena) are investigated in terms of the relative truth, followers affirm untouchable infallibilities about all phenomena, such as origination, cessation, samsara, nirvana, cause, effect, rejection, acceptance, and so forth. Thus followers are inconsistent and **uncertain**. When (this approach is) analyzed in terms of the indivisibility of the two truths, (it can be understood that followers of the lower vehicles) remain in the dimension of intellectual analyses without experiencing the naked wisdom which transcends mind. **How could these suggestive, indecisive teachings explain** the one total indivisibility of the two truths or **the one** dharmakaya *thigle*, the essence of the **definitive state** which transcends the intellectual dimension of concepts and analyses? They could not. The *Dorje Ötroi Gyü* says:

This state beyond explanation was not explained by the Victorious Ones (in the past). Victorious Ones in the future will not speak about it. (Victorious Ones) now cannot explain it.

Thus the teachers of the three kayas, who are different from the All-Creating King, the Teacher, also cannot explain the authentic wisdom which transcends their minds. [610]

## Beyond Logical Reasoning

The third subdivision is the explanation of the failure to experience the essence because of the forceful disturbances of intellectual reasoning, which uses the authority of the two truths to logically evaluate valid cognition, using perception and inference.

**(r) "Practitioners who are attached to the (concept of) persons and phenomena speak about the application of the principles of cause and effect (taught by) the three (kaya) teachers. They (mistakenly consider that one) should use the four (logical arguments of) valid cognition related to the two truths."**

**Practitioners who** follow the paths of lower vehicles use detailed discriminations and **are attached to** the concept of the existence and non-existence of the twofold selflessness of **persons and phenomena**. When they **apply the principles** of the lower vehicles **of cause and effect** taught by the **three kaya teachers**, **they think and speak about** the existence of cause, effect, acceptance, rejection, and so forth. The (approach of these) **two truths** uses direct and indirect logic or relative and absolute analyses to determine **valid cognition**. For each truth, (it is mistakenly considered that one) **should use the four** logical arguments: the functioning causes for the relative; dependence upon the effect; the essential real condition; and the establishment of proof. The four axioms are also used: vajra slivers<sup>109</sup> to analyze purpose or cause; existence, non-existence, origination and cessation to analyze effect; unity and multiplicity to analyze essence; [611] and total interdependence to analyze everything. Because followers develop chains of divisive thoughts which follow these concepts and analyses, they do not experience authentic wisdom which transcends concepts and analyses. Jamgon Mipham<sup>110</sup> says:

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<sup>109</sup> Vajra slivers are subtle reasonings to undermine faulty arguments which produce wrong views.

<sup>110</sup> Mipham (1846-1912) is an important Tibetan master.

When words increase and words are trusted, concepts also increase.

Concepts are not consumed, but increase more through discursive intellectual analyses. Considering this principle, the Omniscient Guru says:<sup>111</sup>

Because everything is primordially liberated in space, there is no need for anyone to now liberate anything with effort. Because it is senseless to apply effort (to liberate anything), do not, do not, do not struggle and practice. Do not view, do not view, do not view the phenomena of mind. Do not meditate, do not meditate, do not meditate the phenomena of mind. [612] Do not analyze, do not analyze, do not analyze objects and mind. Do not realize, do not realize, do not realize the goal of hope and fear. Do not reject, do not reject, do not reject emotions and karma. Do not accept, do not accept, do not accept the real teaching. Do not bind, do not bind, do not bind your mind-stream.

### **Beyond Inventions of Mind**

The fourth subdivision is the explanation that, because all-creating Presence Itself transcends thought and communication, one should transcend the inventions of mind which distinguish the two truths.

**(r) "Because I, the All-Creator, created all phenomena, there is no need for two truths about the phenomena created by me. This (concept of the) need for two truths about the phenomena created by me, as well as everything created by me, is created in Pure Perfect Presence. Ultimate truth and relative truth do not exist in Pure Perfect Presence." Thus he spoke.**

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<sup>111</sup> Folio 22a in chapter 12 of the root text of the *Chöying Rinpochei Dzö*.

Because Presence cannot become an objective dimension of the intellect, Pure Perfect Presence, the Source, the essence of the All-Creating King, cannot be differentiated into two truths. But someone may think about these phenomena of the dualistic dimension and wonder, 'Why not logically investigate these concrete appearances with the two truths?'

**Because I, transcendent, genuine wisdom, the All-Creator, Pure Perfect Presence, created all these phenomena of samsara and nirvana, there is no need to differentiate two truths about the phenomena created by all-creating me.** The two truths are primordially the one dharmakaya *thigle*, total equality, without any phenomenon ever moving away from the dimension of Pure Perfect Presence for even an instant. [613] Thus any person who says that there is the **need to differentiate two truths about the phenomena created by me** does not understand the authentic fundamental meaning of the real condition. Why? Because **all phenomena created by me**, the all-creating teacher, are **created with no difference from Pure Perfect Presence**. Because there **does not exist** a distinction between **ultimate and relative truths in Pure Perfect Presence**, the two truths cannot be distinguished in any phenomena. **Thus he spoke.**

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-sixth chapter, which explains *Samayas Beyond Preservation*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the forty-sixth chapter, which explains *Samayas Beyond Preservation*.**



## Chapter 47 - Dzogchen Sacred Activities Transcend Effort

Chapters forty-one to fifty establish the definitive teaching. Chapter forty-seven establishes that Presence Itself, with complete natural primordial qualities, is the real condition, beyond teachings which teach diligence with the practice of the four types of sacred activities. It has two subdivisions:

- 1) the brief explanation (p168);
- 2) and the extensive explanation (p168).

### Brief Explanation

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained that dzogchen sacred activities are effortless.**

The essence of all phenomena is the primordially pure real condition, the essence of all-creating Pure Perfect Presence. After explaining that Presence is primordially beyond preservation and violation because there is no duality between preserver and preserved, **then the All-Creating King, Pure Perfect Presence, explained that** all qualities which are the accomplishment of the two benefits<sup>112</sup> in the self-originated wisdom of Presence Itself are effortlessly primordially **perfected**. Thus, **in the total**<sup>113</sup> self-perfected Presence Itself beyond actions, actors and concepts, **there is no practice with effort** to perform the four types of **sacred activities** using acceptance, rejection, effort and struggle.

### Extensive Explanation

The second subdivision is the extensive explanation. It has four subdivisions: [615]

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<sup>112</sup> The two benefits are the benefit of self and the benefit of others.

<sup>113</sup> Our commentator subdivides the word 'dzogchen' into the two ideas of 'perfection' and 'total'.

- 1) because self-originated wisdom is primordially self-perfected, there are no sacred activities to perform (p169);
- 2) the cause and effect teachings of the three kaya teachers contradict the meaning of the natural state (p169);
- 3) those who practice based upon mistaken contradictions cannot realize enlightenment for an eon (p176);
- 4) and the definitive meaning of natural dzogchen (p187).

### **Self-Perfected Wisdom beyond Sacred Activities**

The first subdivision is the explanation that, because self-originated wisdom is primordially self-perfected, there are no sacred activities to perform.

**(r) "Hey Mahasattva, listen! I, the All-Creator, am dzogchen. Because dzogchen is already self-perfected, sacred activities are said to be primordial and effortless."**

**Hey Mahasattva, listen** to how dzogchen sacred activities are effortless! Because all phenomena are already effortlessly self-perfected in **me, all-creating** Pure Perfect Presence, I am **dzogchen**. Because all phenomena are already primordially **self-perfected** in this real condition, **dzogchen**, the Source, self-originated wisdom, the four types of **sacred activities are said to be primordial, effortless** and self-perfected. Garab Dorje says:  
[616]

The four beneficial actions are already self-perfected and free from struggle with sacred behavior.

### **Sacred Activities Contradict the Natural State**

The second subdivision is the explanation that the cause and effect teachings of the three kaya teachers contradict the meaning of the natural state. It has two subdivisions:

- 1) the brief explanation (p170);
- 2) and the extensive explanation (p170).

## Brief Explanation

The first subdivision is the brief explanation.

(r) **"The three kaya teachers who manifest from me proclaim that sacred activities should be applied. They give teachings to their respective retinues about which actions to apply. Each (teacher) teaches applied actions which are specific (to the disciple)."**

**The three kaya teachers who manifest from my all-creating state proclaim that the deliberate actions of the four types of sacred activities - pacification, expansion, empowerment and subjugation - should be applied. They give teachings to their respective retinues about how to accomplish actions which apply sacred activities. What kinds of actions do they teach? Each of the three kaya teachers teaches and explains applied actions which are different and specific, and correspond to the capacity of each individual disciple.**

## Extensive Explanation

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) the sacred activities taught by nirmanakaya teachers contradict the meaning (of the natural state) (p170);
- 2) the sacred activities taught by sambhogakaya teachers contradict the meaning (of the natural state) (p172);
- 3) and the sacred activities taught by dharmakaya teachers contradict the meaning (of the natural state) (p174).

## Mistakes of Nirmanakaya Teachers

The first subdivision is the explanation that the sacred activities taught by nirmanakaya teachers contradict the meaning (of the natural state).

(r) **"Nirmanakaya teachers teach the application of activities based upon causes. Body, voice and mind should follow the immeasurables. The precepts of the body are to renounce killing, stealing and sexual misconduct. The precepts of the voice are to renounce speech which is foolish, harsh, false, divisive, and so forth. (The precepts of the) mind are to renounce covetousness, malice and wrong views. After establishing the ten actions of virtuous behavior as the cause and after applying the ten paramitas, (such as) generosity, morality, (and so forth), followers hope to attain (provisional) spiritual levels and the (ultimate level of) universal light. But the practice of these exhausting activities for three eons is not taught by me, the All-Creator."**

**Emanated nirmanakaya teachers<sup>114</sup> teach to their retinues the performance of sacred activities based upon causes, applied with the struggles and practices of bodhisattva vehicles. [617] (They teach that) body, voice and mind should unmistakably follow the four types of immeasurables, such as loving kindness which wants joy for infinite sentient beings, and so forth.<sup>115</sup>**

**The precepts of the body are to renounce taking the life of sentient beings, to renounce taking what is not given, like a thief stealing the jewels of others for himself, and so forth, and - for ordained (monks and nuns) - to renounce impure behavior, and - for householders - to renounce sexual misconduct.**

**The precepts of the voice are to renounce speech which has even subtly disconnected, foolish aspects, like songs, stories, and so forth, harsh speech which abuses other sentient beings, false speech which gives others an idea intended to deceive them, [618] divisive (speech) which separates others, and so forth.**

**(The precepts of the) mind are to renounce covetousness which wants to possess the wealth of others for oneself, malice which wants to harm beings, and so forth, and wrong views, such as the view that there is not cause and effect, and so forth.**

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<sup>114</sup> In general, nirmanakaya teachers teach non-buddhist teachings, sravakayana, pratyekabuddhayana and bodhisattvayana.

<sup>115</sup> The four immeasurables are loving kindness, equanimity, joy and compassion.

**After setting up the basis and establishing as the cause the behavior of the ten virtuous actions**, such as nurturing the lives of others, and so forth, **with the additional help of the bodhisattva behavior of the ten paramitas**, from **giving gifts**, keeping **morality**, and so forth, up to the paramita of wisdom,<sup>116</sup> followers **hope to attain the ten spiritual levels** as provisional goals **and the eleventh (level of) total illumination** as the ultimate goal. Nirmanakaya teachers give these provisional teachings. But **the practice of the exhausting and wearisome activities** of these difficult path trainings, carried out **for three** immeasurable great eons, **is not the state beyond action and struggle taught by me, the All-Creator.** [619]

(The teachings of) sravakas and pratyekabuddhas are not explained here along with (the teachings of) bodhisattvas because the paths of the sravakas and pratyekabuddhas do not teach the characteristics of the Ten Natures, such as sacred activities, and so forth.<sup>117</sup> The *Dochu* says:

The two types (of teachings) - (those of the sravakas), who renounce, and (those of the pratyekabuddhas), who interrupt - do not explain these Ten Natures.

### **Mistakes of Sambhogakaya Teachers**

The second subdivision is the explanation that the sacred activities taught by sambhogakaya teachers contradict the meaning (of the natural state).

**(r) "Sambhogakaya teachers teach to their retinues. (These teachers of the three outer tantras) teach activities based upon cause and effect. Followers of sattvayoga have the**

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<sup>116</sup> The six paramitas are: generosity, morality, patience, diligence, meditation and prajña. The ten paramitas are the six paramitas and, in addition, skillful means, prayer, power and wisdom.

<sup>117</sup> As explained in a previous footnote (p.101), the Ten Natures are ten special aspects of tantric teachings. Some aspects also correspond to bodhisattvayana. But these ten aspects do not correspond very much to sravakayana or pratyekabuddhayana.

**following activities of contemplation: they purify (everything) outer and inner, using bathing and ritual purifications; they empower (everything), using the activities of the (four) miracles; and, seeing the duality of jnanasattva and samayasattva, they make offerings with activities such as contemplation and then ask the deity to depart. (While performing) these activities for seven human lifetimes, they become exhausted."**

**Sambhogakaya** teachers<sup>118</sup> **teach** precepts to their assembled **retinues** about how to apply behavior and sacred activities. **Based upon** their paths with **cause**, acceptance, rejection, struggle and practice, ultimately (the teachers of) the three outer tantras **teach** how to apply sacred **activities** to manifest the level of the **effect** - the goal of their specific paths. [620]

Specifically, **those in the family of sattvayoga** of the four yogas<sup>119</sup> **apply the following activities to cultivate contemplation**, with an attitude directed toward supreme enlightenment for the benefit of all sentient beings: they **purify everything outer and inner**, such as substances, ritual articles, and so forth, based upon **bathing and ritual purification**; they **empower** everything - themselves, the place and the ritual articles - in the essence of the deity, **using the activities of the** four types of **miracles**; they **consider that the duality of jnanasattva deity and samayasattva** self is like (the relationship between) relatives or friends; and they are attached to acceptance, rejection, struggles and practices, such as reciting mantras, singing praises, **making offerings with activities such as contemplation**, mantra and mudra, and at the end **asking the deity to depart**, and so forth. While performing these **activities for seven human lifetimes** or eight great eons, **they become exhausted** and very tired because they cannot realize their goal. These activities contradict the dzogchen transmission of the transcendence of action and struggle. [621]

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<sup>118</sup> In general, sambhogakaya teachers teach kriyatantra, charyatantra and yogatantra.

<sup>119</sup> The four yogas are sattvayoga, mahayoga, anuyoga and atiyoga.

## Mistakes of Dharmakaya Teachers

The third subdivision is the explanation that the sacred activities taught by dharmakaya teachers contradict the meaning (of the natural state).

(r) **"Dharmakaya (teachers) take the sambhogakaya form (of Vajradhara) to teach to retinues of mahayoga (and anuyoga). They teach (that everything) is the total state. Followers meditate that the (aspects of their) being are the deities, together with their families and colors, in the pure mandalas. Followers perform the sacred activities of pacification with deities of pacification. They perform the sacred activities of expansion with deities of expansion. They perform the sacred activities of control with deities of power. They perform the sacred activities of reduction to emptiness with deities of subjugation. They attain *rigdzin* (levels) of control over lifespan and (maha)mudra (deity form). Without realizing, they become exhausted from these four types of sacred activities. Sacred activities beyond efforts and actions are not realized by these (paths)."**

**Dharmakaya teachers<sup>120</sup> never move away from dharmakaya, but take the sambhogakaya form of victorious Vajradhara<sup>121</sup> to teach followers of the vehicles of mahayoga and anuyoga how to apply the four types of sacred activities. In this form, they teach that all phenomena which manifest as samsara and nirvana are primordially enlightened as the total state, Presence Itself, self-originated wisdom. They teach that all the aggregates, constituents and sense bases of one's being are these primordially pure mandalas which abide as the essence of the deities of the three seats of completeness.<sup>122</sup> They teach the**

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<sup>120</sup> In general, dharmakaya teachers teach mahayoga, anuyoga and atiyoga.

<sup>121</sup> Vajradhara is a sambhogakaya manifestation of the primordial dharmakaya teacher. Dharmakaya has no form, color, symbol or attire. But Vajradhara has human form and blue color, holds a vajra and bell, and wears ornaments.

<sup>122</sup> The three seats of completeness are the five aggregates and five elements as the seat of the male and female tathagatas, the constituents of sense perception

**meditation of the deities, together with the** specific manners, families and **colors** of the deities corresponding to the four distinct activities. [622] The deities are meditated in the following special manner: the deities of pacification have white body color, belong to the vajra family, and are peaceful and pure; the deities of expansion are yellow, belong to the ratna family, and are joyful and delightful; the deities of control are red, belong to the padma family, and are charming and passionate; and the deities of subjugation are green or dark blue, belong to the karma family, and are wrathful and threatening.

Specifically, the **deities of the family of pacification apply the sacred activities of pacifying** the eight fears,<sup>123</sup> such as sickness, negative provocations, and so forth. **The deities of expansion apply the sacred activities of expanding** the six riches.<sup>124</sup> **The deities of power apply the sacred activities of controlling** everything with the four types of intention.<sup>125</sup> **The deities of the family of subjugation unobstructedly apply the sacred activities of reduction to emptiness** and subjugation of all unfavorable factors, such as enemies, demons, and so forth.

Based upon these four types of sacred activities, [623] followers gradually attain (the levels of) the four types of *rigdzins*, which are represented (here in our text) by two types of *rigdzin*. The first type of *rigdzin* **lives** for many eons by controlling **lifespan** on the path of seeing. The second type, the ***rigdzin* of mudra**, remains in the mahamudra form of the deity's Body on the path of meditation. Followers become very tired and **exhausted from** struggling for the benefit of others with **these four types of sacred activities**. But Presence Itself, self-originated wisdom, has never depended upon struggle with causes and secondary conditions. All the qualities of the four types of sacred activities,

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as the seat of the male and female wrathful deities, and the sense bases as the seat of the male and female bodhisattvas.

<sup>123</sup> The eight fears or dangers are lions, elephants, fires, snakes, thieves, kings, water and demons.

<sup>124</sup> The six riches or fortunate possessions are power and wealth, excellent body, nobility, fame, wisdom and perseverance.

<sup>125</sup> The four types of intention are vision attainment, vision expansion, continuation in the unique direction of suchness, and uninterrupted contemplation.



and so forth, are already effortlessly perfected. Thus there is **no realization** with these paths of effort explained above. The essence of the effortless self-perfection of the **sacred activities beyond efforts and actions is not realized by** abiding on **these** unsurpassable paths of inner tantra. [624]

### **Non-Realization through Mistaken Activities**

The third subdivision is the explanation that those who practice based upon mistaken contradictions cannot realize enlightenment for an eon. It has seven subdivisions:

- 1) because space-like dzogchen transcends characteristics, there is no realization through cause and effect (p177);
- 2) when one does not experience the natural state, one struggles with the practices of provisional teachings which are believed to be the truth (p178);
- 3) it is a mistake to depend upon causes and conditions, as in the example of applying effort towards the creation and destruction of the blue lotus (p179);
- 4) it is a mistake to apply effort towards the creation and destruction of space (p180);
- 5) when followers of provisional teachings take a step toward self-originated wisdom beyond correction and corruption, no matter how much the characteristic phenomena of the Perfections concretely manifest, self-originated wisdom is never transformed (p182);
- 6) because Presence Itself naturally remains immaterial and self-radiant, one should not accept the idea that qualities arise in oneself in the same way that in the concrete world dirt arises and subsides in water (p184); [625]
- 7) and one never realizes through considering that the ultimate goal of pure enlightenment comes through training with struggle, practice, correction and corruption to make pure one's presently impure mind (p185).

## Space beyond Characteristics

The first subdivision is the explanation that, because space-like dzogchen transcends characteristics, there is no realization through cause and effect.

**(r) "Because dzogchen primordially transcends cause and effect, the effortless state is not realized through struggles and practices."**

**Because natural dzogchen primordially transcends cause, effect, struggle and practice, the effortless space-like state is not realized through struggles and practices** using efforts, exertions, acceptance and rejection. Naturally self-perfected sacred activities are understood to be the genuine self-originated wisdom of *rigpa*. Also, the four types of sacred activities are already completed in the mode of effortless self-perfection. All dualistic concepts of outer and inner are naturally pacified. The manifestations of wisdom expand and pervade, without edge or center. All phenomena of samsara and nirvana are controlled and embraced in the dimension of *rigpa*, Pure Perfect Presence. [626] All dualistic concepts of emotions are destroyed and annihilated in the unborn realm of primordial dharmadhatu. Thus, these four types of sacred activities are unfabricated and self-perfected. The *Rinpochei Gyen* says:

Naturally self-perfected sacred activities continuously remain in the state of self-manifesting wisdom. Outer and inner concepts are naturally pacified. Wisdom expands without edge or center. Samsara and nirvana are controlled in Pure Perfect Presence. Outer and inner concepts are destroyed and annihilated. Natural wisdom is unfabricated.

However, there is no contradiction when practitioners with the confidence of this view apply various sacred activities of compassionate energy to educate beings. And, because all benefit has already been completed by this unique great method of effortless self-perfection, there is also no contradiction even if

(these sacred activities) are not applied. The *Rinpochei Gyen* says:  
[627]

(Practitioners use) sacred activities of compassionate energy to educate beings, applying the four activities with total confidence.

and:

Practitioners who develop confidence in this state apply appropriate contemplation, mantras, mudras, fires, stupas and chains.<sup>126</sup> Whether they do something or not, everything is done perfectly by the unique great method.

### Struggles of Provisional Teachings

The second subdivision is the explanation that, when one does not experience the natural state, one struggles with the practices of provisional teachings which are believed to be the truth.

**(r) "(Those who follow) the teachings of teachers who consider that effects (come from) causes make judgments according to the ordinary phenomena of the world. They try to obtain the effect by struggling with the cause. But Presence does not have a cause (sentient being) and primordially does not have an effect (buddha)."**

Those who cannot understand that the state of ati dzogchen transcends **causes, effects**, actions and struggles **consider** that effects come from causes. Whichever lower vehicle is **taught by the three kaya teachers**, the followers **make judgments according to the ordinary phenomena** of cause and effect, which are the illusory appearances **of the world**. An example is that **from the cause** - the circumstance of a sentient being - manifests the effect - the state of buddha. **By practicing and struggling** with causes, effects and efforts, followers **try to obtain the effect** - the

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<sup>126</sup> The translator has doubts about 'mudras' and 'chains'.

primordial state of enlightenment. But this is not the precise meaning to be understood. [628] Why? Because the primordially unborn space-like essence of **Presence Itself does not have a cause** named 'sentient being', and does **not have any effect** named 'buddha' which is something other than the essence of the **primordially** manifest enlightenment of all phenomena. The *Bramze Gyepai Gyü* says:

Dzogchen transcends view and meditation. Because the qualities of the Mind of Samantabhadra are the supreme qualities of Pure Perfect Presence, there is no need to experience the difficulties of struggles and practices. Because Presence transcends causes and conditions, there is no need for struggling activities. There is no need to attain something other than the natural goal.

### **Efforts to Create and Destroy**

The third subdivision is the explanation that it is a mistake to depend upon causes and conditions, as in the example of applying effort towards the creation and destruction of the blue lotus.

**(r) "Because Pure Perfect Presence has never originated, one should not, being familiar with the examples of phenomena which originate in the world, assume that (Presence) originates (from causes) and ceases (due to conditions)."**

**Because** the Source, **Pure Perfect Presence**, is uncompounded self-originated wisdom, there is no cessation in the end for what **never originated** in the beginning. **One may be familiar with worldly examples**, such as that sprouts are conditioned **phenomena which originate** because of causal seeds, and so forth, and one may consider that Presence has an essence which **originates** from causes **and ceases** through secondary conditions. For this reason, one then applies efforts using causes, effects, acceptance and rejection. (For example), a blue lotus, with the nature of origination and cessation, exists through the

operations of causes and conditions. But using this example to explain that the space state (of Presence) beyond origination and cessation exists because of the operations (of causes and conditions) is totally mistaken and contradictory. [629] The *Longchen* says:<sup>127</sup>

When the blissful vast expanse of Pure Perfect (Presence) is analyzed with the confusions of wrong ideas, one (mistakenly) understands (Presence) in terms of cause and effect. But cause and effect cannot be applied to the genuine condition. This misunderstanding is similar to the mistake of seeing (sense objects) as the truth. Because one does not understand natural appearances, one obscures the state beyond causes and conditions.

According to this quotation, one should **not assume** that Presence Itself, self-originated wisdom, is some conditioned dharmakaya which originates and ceases. [630]

### **Mistake to Create and Destroy Space**

The fourth subdivision is the explanation that it is a mistake to apply effort towards the creation and destruction of space.

(r) **"When one does not investigate how self-originated (wisdom) is beyond causes and conditions, one may assume that (wisdom) is an ordinary worldly phenomenon. One may say, 'The effect (of enlightenment) will manifest from efforts with causes'. This (idea) is a provisional teaching of the vehicles of cause and effect."**

According to the dzogchen tradition, the **self-originated** wisdom of *rigpa* is primordially beyond origination, cessation, transformation and change. Thus wisdom is also **beyond causes, effects**, struggles and practices. When this wisdom is **not investigated** and not understood, **one may assume** that wisdom is

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<sup>127</sup> Folios 39-40 in chapter 15 of the *sde dge* edition of the *Longchen Rabjam* Tantra.

an arising, ceasing, compounded **phenomenon** of the **ordinary** cause and effect dimension of immature, **worldly** people. One may say, 'The **effect** of the citadel of enlightenment **will** newly **manifest from efforts with** applied actions and struggles with **causes**'. But **this** (idea) to adhere to a path of effort **is an** indirect, **provisional teaching of the vehicles of cause, effect, struggle and practice**. The *Lado Sangwai Khorlo* says:

The use of the word 'buddha' is a provisional teaching of the three kaya teachers. [631] It is like the nonsensical writings of ignorant children. Presence Itself abides as dharmakaya in unborn space. Those who try to accomplish (Presence) generate pride (based upon the hope that Presence) will be attained one day. The cultivation of concepts and actions related to so-called 'vairochana (the form-producer)' about the essence of Presence which manifests in every possible way is considered to be sambhogakaya. The statement, 'One day there will be just-that-ness', is also a provisional teaching. The statement that Shakyamuni, who matured the determination to escape (from samsara), manifested from the complete accumulation (of merits and wisdom) - also described as accumulation in just-that-ness - is a provisional teaching, an ignorant creation. Sattva, do not think like this! Saying that the dharmakaya *thigle* transcends mind is (simply) a communication to point out something; but there has never existed some concrete thing to be accomplished. In the universal base, there does not exist the smallest thing to accomplish. [632] It is a mistake to even assign a name. It is a worse mistake to get involved in this desire and intention. Go beyond into the total ignorance of dharmakaya!

In the essence of the enjoyments, from which manifest the creation and destruction of worlds, there has never existed some higher state named 'vairochana' to be accomplished. Everything is already the essence of vairochana sambhogakaya. Sattva, do not have the intention to accomplish something higher!

Because it is a definitive mistake to assign the name 'vairochana', it is a worse mistake to try to accomplish something believed to be other. Nothing of the universe has ever existed which is not an emanation. Because the universe (of beings and their karmic visions manifest) from the one baseless state, Sattva should understand that they are emanations. No emanations have an essence. Who benefits beings when Shakyamuni is not alive? Because there does not exist even one thing which is not an emanation, it is a mistake to definitively define Shakyamuni as the (only) emanation.

Because there does not exist some goal to strive for other than (the current directly manifested enlightenment of) all the buddhas of the three kayas, these teachings with cause, effect, struggle and practice are provisional teachings. [633]

### **Wisdom beyond Transformation**

The fifth subdivision is the explanation that when followers of provisional teachings take a step toward self-originated wisdom beyond correction and corruption, no matter how much the characteristic phenomena of the Perfections concretely manifest, self-originated wisdom is never transformed.

**(r) "Hey Mahasattva, listen! How is the term 'wisdom' explained? Self-originated wisdom means unceasing (energies), non-origination from causes, and beyond comparison (to any compounded phenomenon). Because this wisdom produces everything, the real condition cannot be produced through some other (path)."**

**Hey Mahasattva, listen!** If all phenomena are said to be the *rolpa* energy of the one **wisdom**, how is '**wisdom**' explained in the dzogchen tradition? Here, the **self-originated wisdom** of Presence Itself **means** and appears as the essence of **all** phenomena of samsara and nirvana, and has the quality of manifesting various *rolpa* energies from the **unceasing** *tsal* energies of any forms

whatsoever. Because the essence of wisdom is the self-originated uncompounded state which **has not originated from** any causes and conditions, it is self-originated, uncompounded clear light that **cannot be compared** with any compounded phenomenon which arises and ceases. [634] Thus **this** self-originated **wisdom** of *rigpa* is the unfabricated natural realm beyond rejection, acceptance, correction and transformation. One should become familiar with this realm by not meditating anything. The *Dorje Ötroi Gyü* says:

Hey Mahasattva! Because there is nothing to practice, accept by not accepting. Without a concept to not reject appearances, do not remain in a non-conceptual state. In non-conceptual vivid clarity there is no concept of vivid clarity. A non-conceptual essence is the base of the state. *Rigpa* abides in the natural dimension. Non-conceptual clear light is the dimension of *rigpa*. Primordial luminosity pervades the natural state. Beyond thought, beyond memory, and beyond change, the meditation of great qualities does not conceive anything with its meditation. Meditation does not remain in an empty state. Meditation is not obstructed by (the concept of) a non-conceptual state. The 'king' who understands this explains the genuine state of the victorious ones. [635] Just-that-ness beyond ideas and beyond analyses should be understood as water (dissolving) into water. Remaining without remaining is the 'supreme place'. Bodhisattva Samantabhadra explains the genuine state.

According to this quotation, by becoming familiar with unfabricated natural, authentic meditation, one precisely actualizes the self-originated wisdom of the natural condition. **Because all** phenomena of samsara and nirvana **are produced** by and arise as unceasing *rolpa* energies from the unborn *dang* energies of this self-originated wisdom, everything directly manifests the nature of the Perfections, the essence of unique purity. **Through some other** path of cause, effect, struggle and practice, some higher goal **cannot be produced** using any transformation or fabrication of this self-originated wisdom of the **real condition**. [636]



## Immaterial Self-Radiant Presence

The sixth subdivision is the explanation that, because Presence Itself naturally remains immaterial and self-radiant, one should not accept the idea that qualities arise in oneself in the same way that in the concrete world dirt arises and subsides in water.

**(r) "The assumption that Presence is a worldly phenomenon of cause and effect will not produce the effortless goal. Because Pure Perfect Presence is beyond causes and conditions, do not assume that Presence is a worldly phenomenon which originates and ceases. Because Pure Perfect Presence is not produced by secondary conditions, do not accept the example of a worldly phenomenon which is produced by secondary conditions."**

Presence remains in the unfabricated natural realm. An example is that water naturally purifies its agitation, so that reflections unceasingly manifest. All the qualities of levels and paths unceasingly appear from the *tsal* energies precisely manifested by Pure Perfect Presence, *rigpa*, which spontaneously purifies all agitation produced by the winds of concepts. When clear water is stirred up, it is not something other than agitated (water) once again. When (Presence) is **assumed to be a worldly compounded phenomenon of cause, effect**, origination and cessation, followers of the lower vehicles may apply efforts to accept, reject, struggle and practice. But, because these efforts themselves are the essence of **effortless** Pure Perfect Presence, the real condition, these efforts **will not produce the** (intended) **goal** of the struggles and practices. Because hope, fear, struggle and practice do nothing but produce obstacles once again, [637] one should remain in the realm of unfabricated just-that-ness, beyond struggling with view, meditation, behavior, and so forth. The *Dütsi Chüthig* says:

Those who try to see me should relax in just-that-ness without trying to see. Without an object seen by looking,

one meets the view itself which remains when one does not look. Those who try to meditate me should relax in the unmoving realm without meditating. By relaxing in the unchanging realm, one meets meditation itself. Those who try to act in me should relax in the actionless realm without doing anything. Those who try to preserve something in me should relax in the realm beyond violation. By relaxing in the realm beyond violation, one meets samaya itself. Those who apply efforts in me [638] should relax in the effortless realm without doing anything. By remaining in effortless confidence, one meets sacred activity itself.

**Because Pure Perfect Presence is beyond origination dependent upon causes and conditions, do not assume that Presence is a worldly phenomenon which originates and ceases. Because Pure Perfect Presence is not produced by secondary conditions, but is self-originated and uncompounded, do not accept the example of a worldly phenomenon with concrete characteristics which is produced by secondary conditions. This is the advice.**

### **No Enlightenment through Training**

The seventh subdivision is the explanation that one never realizes through considering that the ultimate goal of pure enlightenment comes through training with struggle, practice, correction and corruption to make pure one's presently impure mind.

**(r) "Hey Mahasattva! Those who desire supreme qualities and then apply efforts to meditate and accomplish will not realize these supreme qualities through their efforts with meditation and accomplishment. The supreme qualities are primordially self-originated supreme qualities. By meditating, practitioners try to fabricate the state of enlightenment. Practitioners who try to fabricate the state of enlightenment renounce all buddhas. Even if this fabrication is not the renunciation of (taking refuge in) buddhas, because this**

**fabrication renounces natural Pure Perfect Presence, for eons these practitioners will not meet the natural state."**

**Hey Mahasattva! Those who apply efforts to meditate and accomplish, desiring to realize the state of enlightenment which has unimaginable supreme qualities, will not realize the supreme qualities through their efforts with struggles and practices, such as meditation, accomplishment, acceptance, rejection, and so forth. [639] Why not? As explained above, all five supreme qualities, such as direct enlightenment,<sup>128</sup> and so forth, are primordial effortless, self-perfected supreme qualities of the state of the self-originated wisdom of Presence Itself. One cannot find any supreme qualities of enlightenment other than these supreme qualities. If one does not understand, and then applies meditation and practice with the hope to realize some other supreme qualities, one is trying to fabricate and construct the state of primordial enlightenment. Anyone who, not understanding the state of primordial enlightenment, tries to fabricate and meditate the state of self-originated wisdom instead rejects all buddhas. Why? Because there do not exist any buddhas of the three times and three kayas who are other than Pure Perfect Presence. [640] The *Namkhache* says:<sup>129</sup>**

Dharmakaya is Pure Perfect Presence. Dharmakaya does not fabricate even the tiniest particle which is other than Pure Perfect Presence. Thus there are no buddhas other than Presence. Sambhogakaya is Pure Perfect Presence. The various forms which arise from Presence are not some dimension of pleasurable forms other than Presence. Nirmanakaya is Pure Perfect Presence. There is no benefit performed by emanations which did not emanate from Pure

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<sup>128</sup> The five great things or supreme qualities of enlightenment are direct manifestation, source of all, essential state, being-just-that, and non-enlightenment / transcendence. These great things are explained in chapters 6 and 15.

<sup>129</sup> These verses do not occur in chapter 30, whose title is sometimes abbreviated as *Namkhache*. There are many other texts whose titles include the words *Namkhache*.

Perfect Presence. All buddhas of the three times are nothing other than Pure Perfect Presence.

According to this quotation, there is no difference between Pure Perfect Presence and buddhas. The effort to meditate and fabricate Pure Perfect Presence may arise from the desire to inwardly meditate and accomplish this Pure Perfect Presence, even when this fabrication is **not a renunciation of buddhas**, based on wrongly considering that concrete refuge should be avoided. [641]

So why does the text speak about (renunciation of buddhas)? Because there is no need for a person to fabricate or transform anything. The original condition of **natural rigpa, Pure Perfect Presence**, is self-originated and uncompounded and transcends all dimensions of causes, conditions, struggles and practices. When practitioners renounce and abandon this unfabricated authentic state of primordial enlightenment, the natural uncompounded real condition, and then try to fabricate and meditate to hopefully realize some goal by struggling with cause and effect, they reject the wisdom of the self-abiding source and once again they obscure the experience of wisdom. **Because of this renunciation** which does not experience the self-face of self-abiding *rigpa*, **for many eons practitioners will not meet the natural state**, all-creating Pure Perfect Presence. This practice (of fabrication) constitutes renunciation because during this time period these (practitioners) will not meet buddhas, who are non-dual with Pure Perfect Presence. [642]

### Meaning of Natural Dzogchen

The fourth subdivision is the explanation of the definitive meaning of natural dzogchen. It has three subdivisions:

- 1) because everything is already accomplished as it is, there is nothing for the three gates to correct through struggle and practice (p188);
- 2) the advice to totally relax in the uncorrected natural state because the realm of natural Presence is the unchanging state of dharmakaya (p189);

- 3) and the syllables of just-that-ness define the wisdom of the natural state (p190).

### **Everything is Already Done**

The first subdivision is the explanation that, because everything is already accomplished as it is, there is nothing for the three gates to correct through struggle and practice.

**(r) "Hey Mahasattva! Do not try to cultivate a contemplation with mind. Do not try to distinguish wisdom objects. There is no need for the voice to recite heart mantras (of the principal deity) or the mantras (of the groups of deities). There is no need for deliberate hand gestures. With the mind do not apply activities of (deity) contemplation or the emanation and reabsorption (of light rays)."**

**Hey Mahasattva! Mind** filled with hopes, fears, efforts and achievements **cultivates a contemplation** which concentrates inwardly by relaxing in ultimate equality, using the development stage, accomplishment stage, and so forth. Instead, because the original condition is unfabricated, one should **relax** in the unfabricated natural realm **without trying** to meditate in this way. [643] Similarly, because all phenomena arise from the realm of primordial *rigpa*, Pure Perfect Presence, and are already liberated in this realm, there is no need for any acceptance, rejection, concepts or analyses. **Do not try to distinguish** and analyze particular **wisdom objects** which unceasingly appear as *tsal* energies. There is no need for either analysis or meditation.

**There is no need for the voice to recite** anything, like the **heart mantras** of the solitary principal deity **or the mantras** of the whole group of deities. **There is no need for the body** to struggle with leg postures and dances or with **deliberate hand gestures**, and so forth. [644] **With the mind do not** visualize the accomplishment of the two benefits, using the **activities of the contemplation** of deities and the **emanation and reabsorption** of light rays. The advice is to transcend all activities of the three gates (by relaxing) in the effortless natural realm. The *Lado* says:

Dharmadhatu never changes in some temporal sequence. Practitioners should not fabricate anything about dharmadhatu with their minds. Transcend the samsaric fabrications of body, voice and mind by relaxing in what arises in a self-originated way. Unfabricated body is transcendent Body. Unfabricated voice is transcendent Voice. Unfabricated awareness is transcendent Mind.

### **Relaxation in the Natural State**

The second subdivision is the advice to totally relax in the uncorrected natural state because the realm of natural Presence is the unchanging state of dharmakaya.

**(r) "When the practitioner abides in the (natural) realm, (Presence is) self-perfected and unmoved (by actions). Abiding in natural (meditation), the practitioner does not fabricate anything. The non-action of remaining in natural, effortless (Presence) is said to be the supreme sacred activity. Understanding this meaning, do not apply the (four) types of sacred activities. Remain in just-that-ness without applying activities."**

For these reasons, one should **abide** without fabrication, transformation, renunciation or acceptance **in the** unfabricated natural **realm** which understands authentic *rigpa*, Pure Perfect Presence. In this way the authentic original condition of the unfabricated **self-perfected**, self-originated wisdom of Presence Itself manifests and is primordially **unmoved** by karmic energies and concepts. [645] **Because** the practitioner who concretely experiences authentic *rigpa* automatically **abides** in the knowledge of unchanging dharmakaya with the continuous contemplation of **natural** meditation, this **practitioner does not fabricate** something other than this. The practitioner who **remains** in this way **in the natural** essence of the self-originated wisdom of Presence Itself, **without struggling** with rejection, acceptance, efforts and achievements, realizes this unfabricated self-perfected

state of the knowledge of the victorious ones of the three times. As explained above, because all victorious ones of the three kayas and three times are nothing other than the self-originated wisdom of Presence Itself, <sup>[646]</sup> when the Pure Perfect Presence of *rigpa* manifests, the knowledge of all buddhas is also realized.

Because all **sacred activities** are effortlessly self-perfected **without** the accomplishment of any **actions** of the three gates, such as meditating a deity, reciting a mantra, and so forth, **this non-action is said to be the highest** of all sacred activities. **Understanding this meaning, do not deliberately apply** any of **the four types of sacred activities**. All of these sacred activities are already primordially accomplished. **Remain** naturally in unfabricated **just-that-ness**, the state of all-creating dharmakaya, **by relaxing in the authentic realm of non-action without applying any activities**.

### Definition of Just-that-ness

The third subdivision is the explanation that the syllables of just-that-ness define the wisdom of the natural state.

(r) "Anyone who remains in just-that-ness realizes unfabricated, unmistaken (Presence). 'Just' means unfabricated. 'That' means unmistaken. 'Ness' means the unmistaken essence (of Presence) Itself. There does not exist some phenomenon of enlightenment other than just-that-ness." Thus he spoke.

Any person who remains naturally, without correction, in the authentic state of all-creating dharmakaya, the **just-that-ness** of the real condition, without applying fabrication, transformation, renunciation or acceptance, <sup>[647]</sup> **will realize** the authentic just-that-ness of the self-originated wisdom of Presence Itself, the **unmistaken, unfabricated** essence, the original condition of all phenomena.

How is the self-originated wisdom of Presence Itself explained with the (individual syllables) of just-that-ness? **'Just'** means the exact state of the original condition, which remains in

its own precise nature and is **not fabricated** by anything else. **'That'** means the **unmistaken** original condition of all phenomena. **'Ness'** means the **essence** of the unfabricated, **unmistaken**, ultimate, original condition of all phenomena. What is this condition? It is this state of the self-originated wisdom of Presence **Itself**, which is not produced from any causes, conditions, struggles or practices. [648] These (three) syllables are joined together to express the meaning of the word ('just-that-ness').

Because the **just-that-ness** of the real condition is the essence of the All-Creating King, dharmakaya, the self-originated wisdom of *rigpa*, there does **not exist** some **phenomenon of enlightenment** to discover **other than** just-that-ness. **Thus he spoke.**

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-seventh chapter, which explains *Sacred Activities Beyond Effort*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the forty-seventh chapter, which explains *Sacred Activities Beyond Effort*.**



## Chapter 48 - *All-Creating Base*

Chapters forty-one to fifty establish the definitive teaching. Chapter forty-eight establishes that Presence Itself, self-originated wisdom, is the space-base of all phenomena. It has two subdivisions:

- 1) the brief explanation (p192);
- 2) and the extensive explanation (p192).

### Brief Explanation

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, proclaimed that the base of all phenomena is the all-creating state.**

After explaining that dzogchen sacred activities are beyond accomplishment, **then the All-Creating King, Pure Perfect Presence, proclaimed that the base from which all the phenomena of samsara and nirvana arise and appear is the all-creating state.** [649]

### Extensive Explanation

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) the All-Creator is the base of all phenomena (p192);
- 2) one does not experience the (All-Creating base) through the six bases fabricated through struggle and practice (p195);
- 3) and the six unfabricated natural bases are self-perfected just-that-ness (p202).

### Base of All Phenomena

The first subdivision is the explanation that the All-Creator is the base of all phenomena. It has two subdivisions:

- 1) the brief explanation of the three aspects of the essence (p193);

2) and the extensive explanation of the three aspects of the essence (p193).

### **Brief Explanation**

The first subdivision is the brief explanation of the three aspects of the essence.

(r) **"Hey Mahasattva, listen! I, the All-Creator, am the Pure Perfect Presence of everything. Pure Perfect Presence is the base of all phenomena. Because (everything originates) from the three aspects of my all-creating state, (Presence) comprises everything needed for the Perfections."**

**Hey Mahasattva, listen** to this principle that the all-creating state of the teacher is the base of all phenomena! **I, the All-Creator, am Pure Perfect Presence, *rigpa*, the natural state of all phenomena, however they appear. The Source, Pure Perfect Presence, is the base of totally all phenomena.** What does this mean? Because all phenomena of the Perfections - teachers, retinues and teachings of the three kayas of the victorious ones - **originate from the three aspects** - emptiness, clarity and energy - **of my all-creating state,** <sup>[650]</sup> **Pure Perfect Presence unifies and comprises everything needed for the Perfections.**

### **Extensive Explanation**

The second subdivision is the extensive explanation of the three aspects of the essence.

(r) **"The three (aspects) of the essence should be understood to be unoriginated (emptiness), unceasing (energies), and the manifestation of miraculous displays which arise without interruption. These three are said to be (the base of the three) Perfections. The Perfection of teachings, the base of doctrines, (manifests) from the unborn essence not produced (by causes). The Perfection of the three teachers (manifests) from the unobscured, unrestricted essence. The Perfection of**

**the three essential types of retinues (manifests) from the nature of the miraculous displays which are born from the unborn (realm)."**

What are the three aspects of the essence of all-creating Pure Perfect Presence? **The three** aspects of the **essence should be understood as follows**. The Source, the essence of Pure Perfect Presence, is primordially **unoriginated** emptiness beyond all conceptual limitations. An example is a mirror with a black surface. The nature of this Presence is the **unceasing *dang*** energy of self-originated wisdom, from which all appearances manifest. An example is the radiance of the clear light of wisdom in a mirror. And various unspecified perceptible objects of the six senses **manifest as miraculous displays which arise** as *rolpa* energies from the *tsal* energies of the **unceasing *dang*** energies. An example is the reflections which visibly appear (in a mirror). These are the **three** aspects. [651]

These **three** (aspects of the) **essence are said to be the** base of the three **Perfections** - the teachings of the three kayas, the teachers, and the retinues. How do (the Perfections arise from) these aspects? Because (the Source,) the essence of all-creating Pure Perfect Presence, is **not produced** from any causes and conditions, the primordially **unborn** original condition, total emptiness, just-that-ness, is an **essence** which transcends all concepts. **From** this essence manifests the **Perfection of teachings, the base of the doctrines** taught by the three kaya teachers in ways which correspond to the capacities of the disciples. The supreme understanding and essential communication of all doctrines of the sacred teachings is the just-that-ness of the primordially unborn real condition, the essence of all phenomena. [652]

The nature of self-originated wisdom, **unobscured** by dualistic concepts, is wisdom's luminous aspect - **unrestricted** manifestations of all appearances. **From this essence** manifests **the Perfection of the essence of the three teachers**. The essence of all phenomena is necessarily displayed and arises from the luminous *dang* energies of the unrestricted appearances of the self-originated wisdom of Presence Itself.

Various appearances arise as **miraculous displays which are born from the** primordially **unborn** realm, the essence of Pure Perfect Presence, the Source. **From this nature** manifests the **Perfection of the three essential types of retinues** of the three kaya teachers.

All buddhas of the three times, bodhisattvas of the ten levels, and sentient beings of the three realms arise as the *rolpa* energies of these unceasing appearances of Pure Perfect Presence.  
[653]

## **No Recognition of the Base through Struggle and Practice**

The second subdivision is the explanation that one does not recognize the (all-creating base) through the six bases fabricated through struggles and practices. It has three subdivisions:

- 1) the brief explanation (p195);
- 2) the extensive explanation (p196);
- 3) and the conclusion (p201).

### **Brief Explanation**

The first subdivision is the brief explanation.

(r) **"Hey Mahasattva, listen! The three types of teachers of my unceasing state (teach) about my essence, the unique real condition, to the three retinues which manifest as miraculous displays produced (from the unborn state). (Corresponding to the) karma (of each retinue), they teach six bases of methods to help (followers) understand the one just-that-ness of my real condition."**

**Hey Mahasattva, listen** to the explanation that there are six bases for struggles and practices taught by the victorious teachers of the three kayas! Specifically, **my essence** as the all-creating teacher is the essence of **the unique** self-originated wisdom of the **real condition**. **The three types of teachers** of the three kayas which manifest as the **unceasing** appearances of **my state**, the Source, Pure Perfect Presence, (teach to the) **three types of retinues** of each of the three kayas, **which manifest as**

**miraculous displays produced** from the *tsal* energies of the unborn real condition. Corresponding to the **karma**, capacity, and so forth, of each (retinue), the teachers teach the struggles and practices of **six different bases of gradual methods**, such as views, samayas, and so forth, [654] **to help** (followers) **understand the one just-that-ness of my all-creating real condition.**

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has six subdivisions:

- 1) one does not experience just-that-ness by adopting a view which looks for an object (p196);
- 2) one falls away from just-that-ness by preserving biased samayas (p198);
- 3) one does not realize just-that-ness by performing conceptualized sacred activities (p198);
- 4) one does not arrive at just-that-ness by traveling on higher and higher paths (p199);
- 5) one does not become skilled in just-that-ness by training on higher and higher levels (p200);
- 6) and one does not experience just-that-ness by considering that wisdom is an object (p200).

### **Views**

The first subdivision is the explanation that one does not experience just-that-ness by adopting a view which looks for an object.

**(r) "Views create the base for seeing the real condition. Views are methods to experience (meaning). But, because there is no object to be conceived as the unborn (essence), when practitioners look, there is nothing to be seen in just-that-ness."**

What are the six bases for efforts which are taught by the three kaya teachers? When summarized, the teachings of the three

kaya teachers are the six vehicles of definitive achievement. [655] These six vehicles involving efforts each have a **view which creates the base for seeing the meaning of the real condition.** Views establish the respective understandings of the essence of the All-Creating King, the real condition, just-that-ness. The referenced object or base to be established by these six vehicles of definitive achievement, from bodhisattvas, who establish the twofold selflessness, to followers of anuyoga, who establish the indivisibility of space and wisdom, is the just-that-ness of the real condition.

However, these lower vehicles do not understand the non-duality of the observer and the observed real condition, so they consider that there is some object to be established as just-that-ness. Specifically, when perceiving minds distinguish and analyze, some practitioners create what **are simply methods to experience** a meaning established according to their particular circumstances. [656] Thus, they are not able to understand the precise essence of the just-that-ness of the real condition. Why not? Since the essence of just-that-ness is primordially **unborn** and has no characteristics, there does **not exist** any **object to be conceived** by discriminative, judging mind. **When** the minds of practitioners **look** and investigate with their concepts and analyses of these lower vehicles, they do not see, because **there does not exist** even the tiniest particle to **be seen in** the experiential domain of mind as **just-that-ness**, the real condition, transcendent wisdom. About this principle the *Longchen* says:<sup>130</sup>

Transcending existence and non-existence, dharmakaya cannot be pointed out. Transcending big and small, dharmakaya has no concrete foundation. [657] Transcending objects with characteristics, dharmakaya is beyond labels. Not existing as object or subject, dharmakaya cannot be seen.

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<sup>130</sup> Folio 49 in chapter 19 of the *sde dge* edition of the *Longchen Rabjam Tantra*.  
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## Samayas

The second subdivision is the explanation that one falls away from just-that-ness by preserving biased samayas.

(r) **"Samayas create the base to remove one's defects. Samayas are methods to be without obstacles. But, because just-that-ness has never been an object to be preserved, even if practitioners preserve (samayas), they do not succeed in just-that-ness."**

Similarly, the specific traditions of the six vehicles of definitive achievement teach the faultless preservation of **samayas** about the essence of all-creating Pure Perfect Presence, the just-that-ness of the real condition. These samayas **create the base to remove** all **defects** and faults, so that one's mind-stream is not stained. Practitioners in the different vehicles must unmistakably accept and reject based upon their understanding of the view of the natural state of just-that-ness. **These** samayas involved with renunciation, acceptance, struggle and practice simply **apply** some **methods to be without the obstacles** which hinder the performance of the path of specific vehicles. [658] But, because the natural state, **just-that-ness, has never existed as an object to be preserved, even if** followers of these lower vehicles **preserve** their samayas of acceptance and rejection, using hopes, fears, efforts and struggles, **they do not succeed in just-that-ness** even when samayas are not violated. Moreover, because they do not understand the state of primordial preservation beyond violation, they violate just-that-ness.

## Sacred Activities

The third subdivision is the explanation that one does not realize just-that-ness by performing conceptualized sacred activities.

(r) **"Sacred activities create the base for realization. Sacred activities are methods to apply efforts. Because just-**

**that-ness has never been an object to be pursued through efforts, (the goals) of sacred activities regarding just-that-ness are never accomplished."**

The four types of **sacred activities** of followers of specific vehicles **create the base** to accomplish total **realization**. Practitioners believe that they should accomplish sacred activities based upon their particular view. But all struggles and practices to accomplish the sacred activities of these vehicles **are simply methods to apply efforts**, and are not the effortless self-perfected sacred activities of dzogchen. [659] **Because just-that-ness has never existed as an object to be pursued through efforts** and transcends all dimensions of behavior, the **goals of these sacred activities regarding just-that-ness are never accomplished** by these activities involving struggles and practices.

## **Paths**

The fourth subdivision is the explanation that one does not arrive at just-that-ness by traveling on higher and higher paths.

**(r) "Travels on paths create the base for arrival. Paths are methods to arrive at destinations. But, because there is no path to travel to just-that-ness, the arrival destination of travels is not just-that-ness."**

**By traveling** farther and farther **on paths**, followers of the lower vehicles try to **create the base for arrival** at the level of the goal. They believe that they should travel a path developing a higher and higher view of the real condition. But **these** struggling methods of gradual travel on paths **are simply methods to arrive at the destination** of specific goals. **Because there is no path to travel** farther and farther **to just-that-ness**, the real condition, [660] the **arrival destination of travels** on lower vehicles **is not** the direct arrival of the authentic natural state of **just-that-ness**. Why not? Because just-that-ness primordially abides in and permeates all phenomena as the essence of the real condition, there is no travel to some other destination.



## Levels

The fifth subdivision is the explanation that one does not become skilled in just-that-ness by training on higher and higher levels.

**(r) "Spiritual levels create the base for abiding. Levels are methods (to arrive at a place where more) training is not necessary. But, because just-that-ness already abides in all phenomena, there is no (need for new) training to abide (on some other level)."**

Furthermore, the ultimate **level** or specific situation of just-that-ness of each lower vehicle **creates the base for abiding** on particular levels through training. (Followers believe that they) must distinguish between low and high levels in accordance with how they understand their specific view of the real condition, just-that-ness. **But these** travels and trainings on levels by followers of these vehicles **are** simply **methods** to arrive at the level of their specific ultimate goal, the level on which **no** more **training** or travel is **necessary**. They do not realize the natural level of the real condition beyond travel. [661] **Because** the level of the real condition, **just-that-ness, abides in all phenomena** with primordial indivisible, absolute equality, without any training or traveling, **there is no** (need for) new **training** to purify obstacles in order **to abide** on some other level.

## Wisdom

The sixth subdivision is the explanation that one does not experience just-that-ness by considering that wisdom is an object.

**(r) "Wisdoms create the base for understanding. Wisdoms are methods to understand the real condition. But, because just-that-ness is not an object to be understood, self-originated wisdom cannot be conceived as an object."**

The **wisdoms** of the specific vehicles **create the base to understand** the real condition, just-that-ness. The discriminative wisdoms of different vehicles, such as the wisdom of the bodhisattva path, which distinguishes the twofold selflessness, and so forth, consider that just-that-ness is an object. But **these** discriminative wisdoms of the followers of the lower vehicles **are methods to perceive and understand only the real condition** as explained in their specific philosophies. Followers are not able to understand the authentic natural state of Pure Perfect Presence. [662] **Because** the natural state, the ultimate real condition, **just-that-ness, is not an object to be understood**, it transcends the dimension of understandable objects. Thus the **self-originated wisdom** of Presence Itself **cannot conceived as an observable object**. Because there is no mind which understands, wisdom primordially transcends all understandings and understanders.

### Conclusion

The third subdivision is the conclusion.

(r) "Hey Mahasattva, listen! Although Pure Perfect Presence is the base of phenomena, (teachers) teach the theory and practice of the six different vehicles. They teach to their retinues dependence upon cause and effect. According to their individual (capacities) and opinions about each (topic, followers) apply efforts, using the six bases of theory and practice. But, because just-that-ness is not an object to be pursued with efforts, and because their efforts try to fabricate just-that-ness, they never recognize that natural Presence is the base beyond fabrication."

Hey Mahasattva, listen! Although Pure Perfect Presence is the base of all phenomena, the three kaya teachers teach the theory and practice of the six different vehicles of definitive realization. The two categories of theory and practice are subdivided into views, samayas, (sacred activities, paths, levels and wisdoms), as explained previously. The teachers teach to their retinues obligatory dependence upon paths of cause and

**effect**, using methods of struggle and practice. [663] Disciples, in accord with their preferences and **individual** capacities, **apply efforts, using the six bases of theory and practice**, as explained by each vehicle's **opinions** and understanding of the meanings of **each topic**. **But, because** the self-originated wisdom of Presence Itself, the real condition, **just-that-ness, is not an object to be pursued** and practiced **with efforts, their efforts** of struggle and pursuit **try to fabricate** and transform the nature of **just-that-ness** beyond fabrication. Thus followers **never recognize that** the self-originated wisdom of **natural Presence Itself is the unfabricated** space-like essence of the blissful, unchanging **base** of all phenomena, beyond fabrication, and they contradict and obscure this state. [664] The *Yeshe Dünjung gi Gyü* says:

The six obsessions and eight struggles contaminate the unfabricated secret state. Bound with the shackles of wrong mental attachments, holding tightly to samsaric characteristics, tied with the knots of attachments, and caught in partial trainings about the impartial, one is blocked by a mountain of mistakes.

### **Self-Perfected Just-that-ness**

The third subdivision is the explanation that the six unfabricated natural bases are self-perfected just-that-ness. It has six subdivisions:

- 1) because the real condition is beyond individual features, there is no view to meditate (p203);
- 2) because Presence Itself transcends preservation and violation, there are no samayas to preserve (p204);
- 3) because qualities are self-perfected, there are no sacred activities to perform (p205);
- 4) because the essence is primordially pure, there is no path to travel (p206); [665]
- 5) because impurities have never existed, there are no levels upon which to train (p207).
- 6) and because there is nothing other than Presence, wisdom transcends objects (p208);

## Beyond Views and Meditations

The first subdivision is the explanation that, because the real condition is beyond individual features, there is no view to meditate.

**(r) "Hey Mahasattva, listen! Here is the explanation that the (dzogchen) view transcends meditation. Because the root of phenomena is nothing other than natural (Presence) and because (Presence) does not exist as something to see in itself by itself, natural (Presence) transcends (meditation). Thus, such an object is not explained by me. Rather, I teach that the view transcends meditation."**

**Hey Mahasattva, listen** to this principle that the six unfabricated natural bases of dzogchen are primordially self-perfected and beyond all actions and struggles!

Specifically, **here is the explanation that the view** of the All-Creating King **transcends meditation**. Why is this so? **Because the root of all phenomena is nothing other than natural** Presence Itself, there does not exist some phenomenon to be viewed and meditated. Nevertheless someone may think, 'This self-originated wisdom of natural Presence Itself should be meditated'. But (natural Presence) **does not exist as something to see**, analyze, objectify and meditate by creating an object **in itself by itself**. Because it is contradictory to make (Presence into an object) in itself by itself and because there is no difference between seen and seer, **natural** Presence Itself **transcends** meditation. [666] Thus there does **not** exist the smallest thing to be **explained by me**, the All-Creating Teacher, about an **object** to be meditated which is some phenomenon of Presence or some phenomenon other than Presence. Rather, using example, meaning and signs, **I teach that the dzogchen view transcends meditation**. The example, that *rigpa*, Pure Perfect Presence, is space (demonstrates that Presence) transcends meditation. The meaning, (that Presence is) the unborn real condition, (explains that Presence) transcends meditation. The signs, (that Presence manifests its) nature of self-

luminous wisdom, (shows how Presence) transcends meditation. Presence is beyond conceptual frameworks fixed on qualities. The *Dochu* says:<sup>131</sup>

The example demonstrates that (Presence) transcends meditation. The example, that all phenomena are empty, essenceless space demonstrates that (Presence) transcends meditation. The meaning explains that (Presence) transcends meditation. The meaning, that all phenomena are the unborn real condition, explains that (Presence) transcends meditation. Signs show that (Presence) transcends meditation. The signs, that unceasing self-originated, self-luminous primordial wisdom is not an object with characteristics, shows how (Presence) transcends meditation.

### **Beyond Samayas**

The second subdivision is the explanation that, because Presence Itself transcends preservation and violation, there are no samayas to preserve.

**(r) "Here is the explanation that (dzogchen) samayas transcend preservation. Because natural Presence is unblocked, preservation cannot succeed. Because wisdom is self-originated, (Presence) transcends preservation."**

Similarly, **here is the explanation that dzogchen samayas transcend preservation.** All concepts manifest from the *tsal* energies of the unique self-originated wisdom of Presence Itself. Based upon the consideration that some concepts should be readily accepted because they are good and that other concepts should be rejected because they are bad, **preservation cannot succeed**, no matter how much practitioners apply efforts to preserve samayas which are beyond preservation. Why not? Because what unceasingly arises as the natural manifestations of Presence Itself

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<sup>131</sup> Folio 446 in topic 8 of the *mtshams brag* edition of the *chos thams cad rdzogs pa chen po byang chub kyi sems su 'dus pa'i mdo*.

is the real condition of **natural Presence**, which **is unblocked**, even if opposed. [668] Actually, because the natural manifestations of **self-originated wisdom** arise unceasingly, and because Preservation is based upon accepting good concepts and emotions while rejecting evil concepts and emotions, none of which exist independently, (Presence) **transcends preservation**. The *Dochu* says:<sup>132</sup>

(Dzogchen) behavior transcends acceptance and rejection. Because all phenomena of beings and their experiences in totally perfect Presence Itself is Pure Perfect Presence, the application of the wisdom of Presence Itself has absolutely no concept of 'accepting this and rejecting that'.

### **Beyond Sacred Activities**

The third subdivision is the explanation that, because qualities are self-perfected, there are no sacred activities to perform.

(r) "Hey! Here is the explanation that (dzogchen) **sacred activities transcend effort**. Because dzogchen **primordially transcends causes and effects**, dzogchen **sacred activities transcend the desire for some goal**. (Followers of lower vehicles) have the desire to produce their goal from the causes (of sacred activities). But, because (dzogchen) **sacred activities (are primordially self-perfected) beyond efforts**, there is the explanation that **sacred activities transcend effort**."

**Hey! Here is the explanation that dzogchen sacred activities transcend effort**. How is this so? Because the **dzogchen** path, with its nature of the uncompounded primordial emptiness of the self-originated wisdom of Presence Itself, **primordially transcends the dimension of causes, effects, struggles and practices**, (dzogchen) **sacred activities** are not like those of followers of lower vehicles, who **desire to obtain their**

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<sup>132</sup> Folio 446 in topic 8 of the *mtshams brag* edition.

**goal** of all temporary and ultimate siddhis, **produced from causes** such as fires, stupas, mantras, contemplations, and so forth. [669] Rather, **dzogchen (sacred activities) transcend the hopeful desire** to attain some **goal** by struggling with causes. **Because all sacred activities** of the self-originated wisdom of Presence Itself **are** primordially self-perfected **beyond efforts**, **there is the explanation that the sacred activities** of the All-Creating King **transcend effort**. The *Namkhache* says:<sup>133</sup> -

If one desires to accomplish everything, desiring mind cannot do it. Desiring mind renounces everything not accepted. Because (Presence) transcends cause and effect, one cannot produce the causes for the desired effect. Contemplations which desire realization through abiding naturally beyond concepts renounce everything. [670] Attachment to a desire other than contemplation is (seen as) a desire which is not genuine. But there does not exist anything to grasp as genuine. All accomplished actions are accomplished through effortless self-perfection. Because this effortless self-perfection is not accomplished through practice, it is unproduced and primordially self-perfected.

### **Beyond Paths**

The fourth subdivision is the explanation that, because the essence is primordially pure, there is no path to travel.

**(r) "Here is the explanation that the (dzogchen) path transcends travel. Hey! The travels of buddhas of the three times and sentient beings of the three realms are travels on the path of Pure Perfect Presence. In Presence there is no duality of buddhas and sentient beings. Presence does not travel a path to Presence."**

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<sup>133</sup> These verses do not occur in chapter 30, whose title is sometimes abbreviated as *Namkhache*. There are many other texts whose titles include the words *Namkhache*.

Dzogchen **explains that the path** of Pure Perfect Presence **transcends travel**. How is this so? **Hey!** Any **travels** or arrival destinations of all **buddhas of the three times and sentient beings of the three realms** are not other than **travels on the path of Pure Perfect Presence**, the Source. Because **primordially in Pure Perfect Presence there is already no duality of any buddhas and sentient beings**, [671] natural *rigpa*, Pure Perfect Presence, does **not** arrive by **traveling a path to Presence** Itself. There is no duality of travel and traveler, and all buddhas and sentient beings **primordially abide on the level of *rigpa***, Pure Perfect Presence. The *Namkhache* says:

Pure Perfect Presence is the universal path of everything.  
This Presence abides naturally and there is nothing else.

and:

Buddhas, substances and objects are Pure Perfect Presence. There is no destination or path to travel elsewhere. On the path of space, travels never arrive. Because natural presence is non-conceptual dharmadhatu, all buddhas abide in this non-conceptual state. Therefore, do not try to travel on a path. Unobscured natural Presence is the luminous essence of space. All buddhas of the three times abide here. [672] Therefore, do not try to travel on a path.

There are other similar explanations.

### **Beyond Levels**

The fifth subdivision is the explanation that, because impurities have never existed, there are no levels upon which to train.

**(r) "Here is the explanation that the level (of Presence) transcends training. Those who follow (vehicles involving) causes and effects desire to realize by training on this level of dharmadhatu, Pure Perfect Presence. But I do not transmit**



**that this level of Pure Perfect Presence is realized through fabrication or purification."**

The teacher Samantabhadra **explains** to students of atidzogchen that **that the level** of all-creating Pure Perfect Presence **transcends training**. How is this so? All buddhas of the three times and all sentient beings of the three realms primordially abide **on** and never move away from **this level of. Pure Perfect Presence**, the Source, the **space** from which all **phenomena** encompassed by both samsara and nirvana arise.<sup>134</sup> But **those** who follow vehicles **involved with causes, effects**, struggles and practices **desire to realize by** newly **training** on this level. They do not become skilled by trying to fabricate, travel to or purify natural Presence. The *Namkhache* says:

The essence of Pure Perfect Presence is the paradise of dharmadhatu. [673] All buddhas of the three times and all sentient being of the three realms abide on this level of the vast space of Presence, without ever not abiding on this level. They abide beyond union and separation on this level which is the level and place of all. There is no need to travel to or purify on this level. When practitioners travel and purify on this level, they try to improve natural Presence. But natural Presence does not need to be purified by making corrections.

Thus **I**, the All-Creating King, **do not transmit that this level of Pure Perfect Presence**, the primordially achieved real condition beyond travel, **is realized through** any **fabrication** or transformation, such as the **purification** of obstacles, and so forth.

### **Beyond Wisdom as an Object**

The sixth subdivision is the explanation that, because there is nothing other than Presence, wisdom transcends objects.

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<sup>134</sup> The commentator splits up the syllables of the word 'dharmadhatu (*chos dbyings*, space of phenomena)' to encourage deeper understanding.

(r) "Here is the explanation that wisdom cannot be conceived as an object. Objects are the self-originated wisdom of primordial (Presence). In wisdom there does not exist any object (which is other than) wisdom." Thus he spoke.

Furthermore, the dzogchen path **explains** that the self-originated **wisdom** of Presence Itself abides in non-conceptual absolute equality beyond all concepts and analyses and **cannot be conceived as** any kind of **object**. How is this so? [674] **Objects** of the six senses, in whatever form they arise, do not exist as something else, but self-arise from the *tsal* energies of the **self-originated wisdom** of **primordial** Presence Itself. The *Jetsün Tampa Dorje Ötroi Gyü* says:

The four or five elements are the state of Pure Perfect Presence. Everything - outer, inner, directions, areas, samsara, nirvana, appearances of cause and effect, buddhas, male and female sentient beings, colors, shapes, places, families, causes, hermaphrodites, characteristics, whatever appears with qualities - is the state of Pure Perfect Presence. Nothing comes from elsewhere or can be found elsewhere.

Thus, **in** the state of self-originated **wisdom** there does **not exist any object** which can be conceived and known to be other than **wisdom**. Self-originated wisdom does not conceive anything in itself by itself. Because there does not exist a difference between what is conceived and the conceiver, there is the explanation that wisdom cannot be conceived to be an object. [675] **Thus he spoke.**

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-eighth chapter, which explains that *the Base of All Phenomena Is the All-Creating State*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the forty-eighth chapter, which explains that *the Base of All Phenomena Is the All-Creating State*.**

## Chapter 49 - *Beyond Training on Levels*

Chapters forty-one to fifty establish the definitive teaching. Chapter forty-nine establishes that Presence Itself is the precious self-perfected dharma-dhatu of everything. It has two subdivisions:

- 1) the brief explanation (p210);
- 2) and the extensive explanation (p210).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained that everything is the (universal) level which abides in me.**

After explaining that, because the essence of all-creating Pure Perfect Presence is the base of all phenomena, there is no need for practices with efforts and struggles, such as meditating views, performing sacred activities, and so forth, **then the All-Creating King, Pure Perfect Presence, [676] explained this principle that, because everything abides in my all-creating Pure Perfect Presence, everything of samsara and nirvana is the one universal level of the all-creating state, beyond all trainings and travels in samsara and nirvana.**

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has four subdivisions:

- 1) the general explanation that Presence Itself, on the level of space, is the natural state of everything, and the general explanation of the Presence of total space, which includes the two ways to not become accomplished by correcting (p211);
- 2) the general explanation of categorical levels (p213);
- 3) the explanation of the defects (caused) by travels and trainings on levels, through detailed explanations about the categorical levels of production, behavior and practice (p214);

- 4) and the general and detailed explanation that Presence Itself, self-originated wisdom, is the self-perfected state of (all) levels (p219).

## Total Space

The first subdivision is the general explanation that Presence Itself, on the level of space, is the natural state of everything, and the general explanation of the Presence of total space, which includes the two ways to not become accomplished by correcting.

**(r) "Hey Mahasattva! I, the All-Creating King, am the Source, the Pure Perfect (Presence) of everything. The essence of Pure Perfect Presence is the citadel of dharmadhatu. Not even one of all buddhas of the three times and all sentient beings of the three realms does not abide in this place, the vast dimension, Presence. Presence is the level and abode of everything. Everything abides on this (level) beyond union and separation. There is no need to travel or purify on this level. When practitioners try to travel and purify on this level, they are trying to correct natural Presence. Correction could never purify natural Presence. Presence is the universal level, the abode of everything."**

**Hey Mahasattva! Because the state of me, the All-Creating King, the Teacher, is the position and abode from which all phenomena of samsara and nirvana initially arise, the essence of Pure Perfect Presence abides as the Source of all phenomena.**  
[677] The *Dochu* says:<sup>135</sup>

Everything which directly manifests as the phenomena of the universe of beings and their experiences is unified in this all-inclusive birthplace, the universal Source. Because everything manifests from and is unified in this Source-Presence, the Source (is named) Pure Perfect Presence.

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<sup>135</sup> Folio 367 in Setting of the *mtshams brag* edition of the *chos thams cad rdzogs pa chen po byang chub kyi sems su 'dus pa'i mdo*.

**The essence of Pure Perfect Presence is the citadel of ineffable dharmadhatu, unbound, impartial total wisdom. Thus not even one of all buddhas of the three times and all sentient beings of the three realms does not abide in this place, the vast, basic, uncompounded, all-pervading, space-like dimension, the Source, Pure Perfect Presence. [678] The basic level and abode of everything of samsara and nirvana is this state of all-creating Pure Perfect Presence. Without transforming or changing during the three times, everything of samsara and nirvana abides in this totally spacious universal and basic dimension of Pure Perfect Presence, the real condition beyond union and separation.**

Because everything of samsara and nirvana already abides primordially **on this level** of the Source, Pure Perfect Presence, **there is no need to now travel or purify. When practitioners** apply struggle and practice to **travel** higher and higher by gradually **purifying** obstacles **on this level** of the Source, Pure Perfect Presence, **they** do not understand, and **try to** use acceptance and rejection to **correct natural Presence** Itself, which is primordially beyond fabrication and transformation. [679] **By** trying to **correct** and transform, using acceptance, rejection, effort and struggle, however much they try to train and fabricate, they **can never purify** the uncompounded self-originated wisdom of **natural Presence**, whose essence can never be corrected, in the same way that the sky cannot be purified and transformed.

Thus, **this Presence beyond purification and travel is the universal level** of all of samsara and nirvana and **the abode of everything.** This Pure Perfect Presence is the level and site of all qualities of the primordial base. Because the purpose is to effortlessly realize the Pure Perfect Source by continuing on the level of the ultimate fruit, Presence is named the 'path'. Garab Dorje says:

Because the abode of Pure Perfect Presence [680] means to be at the destination, the essence of levels and paths is the destination of Presence Itself, the perfect base of qualities.

## Categorical Levels

The second subdivision is the general explanation of categorical levels.

(r) **"Hey Mahasattva, listen! The three kaya teachers who manifest from me teach three types of categorical levels to their retinue who delight in cause and effect. They teach the level of development, the level of practice, and the level of accomplishment. On the level of development, followers develop the four (aspects of) mind. On the level of practice, they apply the ten practices of mind. On the level of accomplishment, they desire to realize. Because these are provisional teachings, I do not teach that they are the authentic definitive (teaching)."**

**Hey Mahasattva, listen** to this principle that attempts to train and travel on this level are violations of the authentic definitive transmission! How is this so? **The three kaya teachers who manifest** as the retinue of me, the All-Creating King, **teach to their retinue who delight in cause, effect, struggle and practice many classifications of levels, encompassed by three types of categorical levels.** Specifically, they teach three different classifications: **the level of developing** mind, to accomplish the citadel of enlightenment by first entering whichever path is desired; **the level of practice**, to actually begin the practices of enlightenment; and **the level of realizing** the citadel of the self-perfected twofold benefit, the goal of **accomplishment.** [681]

**On the level of development**, practitioners **develop the four aspects of mind**: the two aspects of the mind - intention and application, as emphasized in the vehicles of characteristics, and the two aspects of mind - relative and ultimate, as emphasized in the vehicles of mantras. Alternatively, 'four minds' here could mean developing the four aspects of mind - initial interest in the path of devoted conduct, and so forth. Essentially, the level of development, the level of devotion, the level of conduct and the ten levels of the noble path are related to the context of the goals of the

specific vehicles, such as the eleventh level of universal light, and so forth.

By gradually traveling **with the ten** paramita bodhichitta **practices on the ten different levels of practice**, practitioners hope and **desire to realize** the goal of their specific vehicle **on the arrival level of ultimate accomplishment**. [682] **Because** the three kaya teachers **give** only gradual **provisional teachings** to their disciples, I, the Teacher, the All-Creating King, **do not teach that these** dimensions of cause, effect, struggle and practice within the **authentic** natural state **are** the unsurpassable **definitive** meaning of ati dzogchen.

### **Defects of Production, Practice and Accomplishment**

The third subdivision is the explanation of the defects (caused) by travels and purifications on levels, through detailed explanations about the categorical levels of production, practice and accomplishment. It has three subdivisions:

- 1) the categorical levels of production (p214);
- 2) the categorical levels of practice (p217);
- 3) and the categorical levels of accomplishment (p218).

#### **Production**

The first subdivision is the extensive explanation of the categorical levels of production.

(r) **"Listen to my teaching on the authentic definitive (meaning). Because Pure Perfect Presence transcends causes and conditions, Pure Perfect Presence cannot be produced on a level of development. If Pure Perfect Presence could be produced on a level of development, the space of dharmadhatu would not have room for Pure Perfect Presence. When practitioners are governed by the awareness of good and bad karma and try to renounce the real condition of outer objects, nothing is abandoned. They try to block, even though self-originated wisdom cannot be blocked. Even though self-originated wisdom cannot be conceived as an object, they try to**

**subjugate the idea that 'object and subject exist'. Actually, Pure Perfect Presence cannot be produced."**

How does the all-creating state explain? He encourages (the retinue) to listen by saying, '**Listen to my all-creating teaching** which explains the natural **authentic, definitive state**'. Specifically, **because** the Source, **Pure Perfect Presence**, is the self-originated uncompounded essence which **transcends causes** for origination **and conditions** for cessation, **Pure Perfect Presence cannot be produced on a level of developing bodhichitta or on a level of devoted conduct. If Pure Perfect Presence could be produced on a level of development**, there would be the defect that **the space of dharmadhatu would not have room for Pure Perfect Presence.** [683] Why not? We may talk about 'Pure Perfect Presence' in terms of the primordially pure emptiness of the real condition beyond concepts and in terms of the self-perfected clear light of dharmadhatu and its unceasing manifestations. But, actually, the essence of Presence is primordially indivisible, self-originated and uncompounded and, like the space of the sky, does not fall into limitations and partialities. Thus, clear light, which is pervaded everywhere by dharmadhatu, is already primordially pervaded by Pure Perfect Presence. If Pure Perfect Presence were now developed even more, dharmadhatu and the realm of space would not have room, so it would be necessary to clear a different area. [684] Because there is no place not pervaded by dharmadhatu, this is not possible. The *Namkhai Tha Dang Nyampai Gyü* says:

(The practitioner) is like a crow who encounters the surrounding natural space when high above the lake.

In the same way that there is no place to arrive which is not already pervaded by dharmadhatu and that there is no dimension other than dharmadhatu, even when one is **governed by attentive awareness** which does not forget the standpoint to accept **good actions and reject bad actions**, all manifestations of the five **outer objects** are the essence of **the real condition**. When the practitioner does not understand this and then tries to renounce



something by considering that it is an object of bondage and attachment, everything is still the natural *tsal* energy of *rigpa*, beyond union and separation like the sun and its rays. [685] Although the practitioner tries to reject the light rays from the sun as something other, the rays cannot be abandoned, and there is **no abandonment through renunciation**. The *Longchen* says:<sup>136</sup>

When awareness manifests as an object, this manifestation is a self-manifestation. Open, unobscured awareness remains free in the dimension of the real condition.

Because everything which manifests as an object is the self-manifestation of the real condition, and the awarenesses of the six senses and conceptualizations of emotions are actually the nature of the five types of wisdom, the *tsal* energy of the **self-originated wisdom** of Presence Itself, there is no need to block anything by considering that it has undesirable identifying characteristics. Even when one tries to block something, natural *tsal* energy **cannot be blocked**. The *Ngama* says:

Because attachment, aversion, stupidity, pride and great jealousy are the five radiant, effortless wisdoms, wisdom shines everywhere like the sun. [686] The nourishment of all five desires and five objects is the universal nourishment of self-originated compassionate energy. Self-manifested natural *rolpa* energy enjoys itself in itself.

and the *Longchen* says:<sup>137</sup>

Whatever arises as the conceptualization of the five poisons is my non-conceptual *rigpa*. Because natural *rigpa* transcends all concepts and is primordially liberated, there is no basis to repeat liberation again.

**Even though** this is the case, practitioners apply actions to reject and **block** the real condition which is primordially beyond

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<sup>136</sup> This quotation is not found in the *Longchen Rabjam Tantra*.

<sup>137</sup> This quotation is not found in the *Longchen Rabjam Tantra*.

renunciation and already liberated as Pure Perfect Presence. These actions readily bring meaningless fatigue.

**Even though**, because there has never existed the condition of object and subject, the **self-originated wisdom** of Presence Itself **cannot be conceived as some object**, when practitioners are attached to **the idea that there exists** a duality of the outer object - the apprehended **object** - **and** the inner mind - the apprehending **subject**, they try to reject and subjugate this idea (of subject and object). But, **actually**, there is **no production**, even if one is diligent with the methods of these paths to produce **Pure Perfect Presence**. [687] Not only is there no production, but there are also the defects of renunciation and interruption.

## Practice

The second subdivision is the extensive explanation of the categorical levels of practice.

(r) **"On the level of practice, (practitioners) apply the ten (paramita practices) of enlightenment. But no phenomenon, however it appears, ever moves away from Pure Perfect Presence. Phenomena are nothing more than appearances of the space-like real condition. In the same way that not even the smallest particle ever moves away from space, nothing ever moves away from Pure Perfect Presence."**

The explanation is similar when practitioners **apply the ten paramita practices of enlightenment on the ten levels**, such as the first joyful **level of practice** on the path of enlightenment. Practitioners may desire to travel by going to higher and higher levels, **but no phenomenon, however it appears, ever moves away from Pure Perfect Presence**. All phenomena are simply the *rolpa* energies of visible, empty, non-existent forms of the *tsal* energies of *rigpa*, Pure Perfect Presence. Thus all these phenomena which appear as the duality of samsara and nirvana are **nothing more than appearances to itself of natural tsal energy, the unborn space-like real condition**. Actually, **in the same way that not even the smallest particle moves away from space, no**

matter how the universe is created and destroyed, and so forth, **nothing ever moves away from the Source, Pure Perfect Presence** as a result of dualistic concepts. Understand that there is no movement from level to level as the result of practices on the path of enlightenment. [688]

## Accomplishment

The third subdivision is the extensive explanation of the categorical levels of accomplishment.

(r) **"On the level of accomplishment, (followers) desire to realize enlightenment. They assign six names to the level of accomplishing enlightenment: universal light, desireless lotus eye, vajrapani, ghanavyuha, great accumulation of the chakra (of letters) or vajradhara, and samantabhadra indivisibility of cause and effect. But, because the essence of Presence transcends causes and conditions, I do not teach a goal to be realized through accomplishments."**

On the level of accomplishing the goal, followers of the lower vehicles of definitive achievement **desire to concretely realize the citadel of enlightenment**. Followers of the vehicle of the paramitas desire to realize the eleventh level - **universal light**. In a similar fashion, followers of mantrayana (desire to realize) the twelfth (level) - **desireless lotus eye**, the thirteenth level - **vajrapani**, the fourteenth level - **ghanavyuha**, the fifteenth level - the **great accumulation of the chakra** of letters or **vajradhara**, and the sixteenth level - **indivisible samantabhadra**, the non-duality of **cause and effect**. After **assigning (one of) these six names to the level of accomplishing enlightenment**, followers desire to travel to their ultimate goal. [689] But, actually, these names are nothing more than different labels for aspects of the qualities of the unique self-originated wisdom of Presence Itself. **Because the essence of rigpa, Pure Perfect Presence, is self-originated and uncompounded and primordially transcends causes and conditions, I, the All-Creating Teacher, do not teach that there exists a goal which did not exist before and is to be newly**

**realized through accomplishments** and performances, using struggles and practices. The *Yeshe Sangwai Gyü* says:

The level of the self-originated wisdom of Presence transcends words of explanation. But, because this level is difficult for those with low intelligence to understand, knowledge is explained using words. The unexcelled level of unfabricated self-manifestation is primordially accomplished without purification. The self-originated totally pure level of samantabhadra is the very highest truth of indivisibility. The unsurpassable levels of tantra and sutra - universal light, vajrapani, [690] desireless lotus, ghanavyuha, great accumulation of the chakra of letters, and level of total indivisibility - are six categories of levels in Presence which explain six qualities to help (practitioners to) understand the level of unfabricated total perfection. (But, actually,) there is nothing to accomplish on the unfabricated level. There are no layers of levels in total self-perfected clear light.

### **Self-Perfected Level of Presence**

The fourth subdivision is the general and detailed explanation that Presence Itself, self-originated wisdom, is the self-perfected state of (all) levels. It has two subdivisions:

- 1) the general explanation (p219);
- 2) and the detailed explanation (p220).

### **General Explanation**

The first subdivision is the general explanation.

**(r) "The essence of Presence is explained to appear with six (qualities)."**

How do the names of the six different levels mentioned above explain aspects of the qualities of the unique self-originated wisdom of Presence Itself? In general, **the essence of Presence is**

**explained to** have six types of levels, which **appear with six** different types of qualities, as follows.

### **Detailed Explanation**

The second subdivision is the detailed explanation. It has three subdivisions:

- 1) the six levels of realization - universal illumination, lotus level, vajrapani, ghanavyuha, vajradhara accumulation of the chakra (of letters), [691] and the indivisible level (p220);
- 2) the level of practice (p226);
- 3) and the level of accomplishment or the level of development (p227).

### **Six Levels of Realization**

The first subdivision is the explanation of the six levels of realization. It has six subdivisions:

- 1) universal light (p220);
- 2) lotus level (p221);
- 3) vajrapani (p222);
- 4) ghanavyuha (p223);
- 5) vajradhara accumulation of the chakra of letters (p223);[691]
- 6) and the indivisible level (p225).

### **Universal Light**

The first subdivision is the explanation of universal light.

**(r) "The six (qualities) of the essence of Presence are as follows. The signs of unceasing self-originated wisdom which shine clearly everywhere as the five sense organs are given the name 'universal light'."**

**What are the six (qualities) of the essence of Presence? They are as follows, (in six sections). All awarenesses, as signs of the unceasing natural *tsal* energy of uncompounded self-originated wisdom, depend upon the five sense organs, such as**

the eye, and so forth. Awarenesses, **shining clearly everywhere** with vivid resplendence, beyond outer and inner obstacles and veils, **are given the name 'level of universal light'**. Thus the level which followers of the bodhisattva vehicle desire to realize after many innumerable eons of travel and training is the self-perfected essence which does not need to be accomplished by followers of dzogchen. The *Longchen Rabjam* says:<sup>138</sup>

Followers of the bodhisattva (vehicle) [692] train for millions of eons to realize universal light. This quality of universal light, which has no outer and inner obstacles and veils, already abides as the self-perfected goal beyond accomplishment.

### Lotus Level

The second subdivision is the explanation of the lotus level.

**(r) "The (level) which cannot be conceived as an object and is beyond attachment is given the name 'desireless lotus eye'."**

Because all five sense consciousnesses shine unceasingly and have the essence of non-conceptual absolute equality, **the name 'desireless lotus eye' is given to the knowledge** that all observable objects have a self-luminous, non-conceptual nature not conditioned by mind's dualistic characteristics. This (level) **cannot be conceived as an observable object and is beyond attachment**. The level which followers of mahayoga desire to realize by practicing for something like three human lifetimes is actually the effortless self-perfection of all-creating Pure Perfect Presence. The *Longchen Rabjam* says:<sup>139</sup>

Followers of mahayoga [693] practice for two or three human lifetimes to realize the lotus eye. This quality of the lotus eye, which impartially sees wisdom beyond defects,

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<sup>138</sup> Folio 99 in chapter 41 of the *sde dge* edition of the *Longchen Rabjam Tantra*.

<sup>139</sup> Folio 100 in chapter 41 of the *sde dge* edition of the *Longchen Rabjam Tantra*.

already abides as the self-perfected goal beyond accomplishment.

## Vajrapani

The third subdivision is the explanation of vajrapani.

**(r) "The name 'vajrapani' is given by me to Pure Perfect Presence beyond origination and cessation."**

*Rigpa*, **Pure Perfect Presence**, is uncompounded and self-originated, **beyond any origination** from initial causes **and cessation** from ending conditions. Because this Presence has the seven attributes of the indestructible vajra, **the name 'vajrapani'**<sup>140</sup> **is given by me.** The *Dorje Tsemo* says:

Emptiness is given the name 'vajra' because it is solid, essential, not hollow, uncuttable, indestructible, unburnable and imperishable.<sup>141</sup>

I, the All-Creator, give this name 'vajrapani' to the self-originated wisdom of the natural state always beyond union and separation. [694] The level which followers of charyatantra desire to realize by practicing for five or seven human lifetimes is this primordially perfected self-originated wisdom of Presence Itself. The text previously quoted says:<sup>142</sup>

Followers of charyatantra accomplish 'vajrapani' by connecting the higher view (of yogatantra) with the lower behavior (of kriyatantra). But the quality of vajrapani, which continuously, uninterruptedly and skillfully apprehends, abides as the self-perfected goal beyond accomplishment.

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<sup>140</sup> Vajrapani (rdo rje 'dzin pa) literally means 'vajra holder'. Vajra means the supreme stone - the diamond.

<sup>141</sup> The seven different attributes of the vajra are incorruptible, invulnerable, indestructible, authentic, stable, unobstructible and invincible.

<sup>142</sup> Folio 99 in chapter 41 of the *sde dge* edition of the *Longchen Rabjam Tantra*.

## Ghanavyuha Level

The fourth subdivision is the explanation of the ghanavyuha level.

(r) **"The name 'level of ghanavyuha' is given to the immeasurable real condition, the natural essence which displays self-originated wisdom in non-conceptual equality."**

To the realm of the unborn space of **the immeasurable real condition, the essence of the natural** Source, Pure Perfect Presence, total primordial emptiness beyond all concepts, I **give the name 'level of ghanavyuha'**.<sup>143</sup> This abode completely and distinctly **displays** the infinite *rolpa* energies of self-perfected clear light, the manifestation aspect of **self-originated wisdom, in** the condition of **non-conceptual absolute equality**. [695] Because the level which followers of yogatantra desire to realize by practicing for the duration of five human lifetimes is the essence of the unceasing qualities of Pure Perfect Presence, there is no need for their struggles. The *Longchen* says.<sup>144</sup>

Followers of yogatantra accomplish ghanavyuha by struggling for five human lifetimes. But the qualities of ghanavyuha, which display distinctly and completely, already abide as the self-perfected goal beyond accomplishment.

## Vajradhara Accumulation of the Chakra (of Letters)

The fifth subdivision is the explanation of the vajradhara accumulation of the chakra (of letters).

(r) **"All phenomena which abide as natural (energies) in this mandala of the essence of Pure Perfect Presence (are given**

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<sup>143</sup> Ghanavyuha, the richly-adorned, densely-arrayed heaven, is a name for realization in yogatantra.

<sup>144</sup> Folio 99-100 in chapter 41 of the *sde dge* edition of the *Longchen Rabjam* Tantra.



the name) 'levels of the great accumulation of the chakra of letters'. The name 'level of vajradhara' is given because Body, Voice and Mind are beyond origination and cessation."

The Source, **the essence of Pure Perfect Presence**, which is surrounded by the retinue of the unceasing energies of the self-originated wisdom of Presence Itself, is the primordial **mandala**.  
[696] The *Bangdzö Trul De* says:

The Pure Perfect Presence of all buddhas, unsurpassable perfect Mind, is the supreme mandala. In the center of the real condition of Pure Perfect Presence, the mandala of the self-born vajra is surrounded by the retinue of the wisdom of natural *rigpa*.

Because all phenomena which appear as the outer and inner universe are the *rol-tsal* energies of Pure Perfect Presence, all appearances are the mandala of Body, all resounding sounds are the mandala of Voice, and all conceptual movements are the mandala of Mind. These mandalas are the primordially self-perfected great accumulation which abides in perpetual continuity.

**All these phenomena which abide** in the forms of appearances, sounds and awareness, manifesting as the **natural tsal** energies of *rigpa*, are given the name '**levels of the great accumulation of the chakra of letters**'. [697] Specifically, because all phenomena abide in the three mandalas of **Body, Voice and Mind**, the essence of Pure Perfect Presence **beyond origination and cessation** and transcending union and separation, **the name 'level of vajradhara' is given.**

The level of the great accumulation of the chakra of letters, which followers of anuyoga desire to realize by practicing for one human lifetime, as well as the level of vajradhara of the three families, which followers of kriyatantra desire to realize by practicing for seven or sixteen human lifetimes, are already the essence of Pure Perfect Presence. The *Longchen* says:<sup>145</sup>

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<sup>145</sup> Folio 100 in chapter 41 of the *sde dge* edition of the *Longchen Rabjam* Tantra.

By practicing for one human lifetime, followers of anuyoga try to accomplish the self-originated wisdom known as the great accumulation of the chakra of letters. But the two qualities of the great accumulation of the chakra of letters - the unbornness and uninterruptedness of the chakra of surrounding phenomena - [698] already abide as the self-perfected goal beyond accomplishment.

And the *Longchen* says:<sup>146</sup>

By practicing for seven human lifetimes, followers of kriyatantra try to accomplish vajradhara. But the qualities of vajradhara - indestructibility and transcendence of union and separation - already abide as the self-perfected goal beyond accomplishment.

Other texts explain that charyatantra has the level of vajradhara of the four families and kriyatantra has the level of vajrapani of the three families. The levels of the great accumulation of the chakra (of letters) and vajradhara are grouped together here (in our text) but are classified separately in other texts.

### Indivisible Level

The sixth subdivision is the explanation of the indivisible level.

**(r) "There is no duality of cause and effect in Pure Perfect Presence. Because all phenomena which manifest from Presence primordially transcend good, evil, acceptance and rejection, the 'level of indivisibility' is explained by me."**

In *rigpa*, **Pure Perfect Presence**, there is **no** distinction between **two** conditions: the condition of sentient being as the **cause** and the condition of buddha as the **effect**. **Because all**

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<sup>146</sup> Folio 99 in chapter 41 of the *sde dge* edition of the *Longchen Rabjam Tantra*.

**phenomena which manifest from Presence** Itself abide indivisibly in the unique dharmakaya *thigle* and **primordially transcend** dualistic distinctions, such as samsara and nirvana, **good and evil, acceptance and rejection**, and so forth, and because all of these different levels explained above are identical in the essence of samantabhadra, primordially indivisible Pure Perfect Presence, **the 'level of indivisible samantabhadra' is explained by me**, the All-Creating King, the Teacher. [699] This level of indivisible samantabhadra abides primordially in oneself; there is no need to search elsewhere. The *Longchen* says:<sup>147</sup>

Because all of these (six levels) are indivisible and one in samantabhadra, this (level is named) the level of indivisibility. Because this level primordially abides in oneself and is already achieved, the samantabhadra (level of) total achievement is the realization of the self-originated state.

These (six levels) are related to total achievement, (one of the) four aspects of approach and achievement. [700]

### **Level of Practice**

The second subdivision is the explanation of the level of practice.

**(r) "Because all buddhas of the three times and sentient beings of the three realms manifested from and abide in the dharmadhatu of Pure Perfect Presence, the Pure Perfect Presence of dharmadhatu is named the 'level of all practice'." Thus he spoke.**

For the reasons explained above, all phenomena are perfect, in an effortless, self-perfected way, **in** totally spacious **dharmadhatu**, the essence of **Pure Perfect Presence**, the Source. **Because all buddhas of the three times and all sentient beings**

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<sup>147</sup> Folio 100 in chapter 41 of the *sde dge* edition of the *Longchen Rabjam* Tantra.

**of the three realms initially manifested from this Presence and now abide as one perfect equality in this Presence, this level of the dharmadhatu of Pure Perfect Presence is the level of practice on which all buddhas and sentient beings continually abide. There does not exist any level of practice other than this. Thus he spoke.**

### **Level of Accomplishment or Development**

The third subdivision is the explanation of the level of accomplishment or development.

**(r) These so-called levels of the accomplishment of enlightenment, which are named and explained above as if other than the essence of Pure Perfect Presence, (actually) abide in Pure Perfect Presence. This concludes the explanation of the 'level beyond training'.**

In this way all of these **so-called levels of the accomplishment** of the citadel of the goal of **enlightenment** are **named** and explained by teachers of the three kayas. Ultimately, these levels **explained above** are not **other than the essence of Pure Perfect Presence**. [701] All of these levels explained by the followers of vehicles of cause and effect are not found somewhere else, but **abide**, in the manner of primordial achievement, beyond travel, **in Pure Perfect Presence**, the Source. **This** concludes the **explanation** that the self-originated wisdom of the real condition is the **level beyond training** using development and accomplishment.

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the forty-ninth chapter, which explains that *the Dzogchen Level Is beyond Training*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the forty-ninth chapter, which explains that *the Dzogchen Level of the Real Condition Is beyond Training*.**

## Chapter 50 - *Wisdom beyond Obscuration*

Chapters forty-one to fifty establish the definitive teaching. Chapter fifty establishes that whatever manifests is the primordial purity of Presence Itself, unobscured self-originated wisdom. [702] It has two subdivisions:

- 1) the brief explanation (p228);
- 2) and the extensive explanation (p228).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained that the self-originated wisdom of Pure Perfect Presence transcends obstacles.**

After explaining that the level of all-creating Pure Perfect Presence is beyond training, **then the All-Creating King, Pure Perfect Presence, explained** the conclusive principle **that**, because all outer and inner phenomena are the **self-originated wisdom of** the unceasing energy manifestations of **Pure Perfect Presence**, Presence is the self-luminous real condition which **transcends dualistic obstacles**.

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) the substance of self-originated wisdom (p229);
- 2) even if one is not carried away by concerns directed toward the consciousnesses distracted by the six objects, it is a mistake to consider that conceptual objects are the series of one's wisdom (p241);
- 3) and the application of many labels for the one self-originated wisdom (p242).

## Substance of Self-Originated Wisdom

The first subdivision is the explanation of the substance of self-originated wisdom. It has nine subdivisions:

- 1) the great abiding base of the essential meaning of atiyoga, the real condition, self-originated wisdom, is an inner abiding which does not depend upon objects (p229); [703]
- 2) the outer dimension is considered to be wisdom by the retinues of the three kayas (when) the sense organs and sense consciousnesses engage sense objects, which manifest from the (inner) realm (p231);
- 3) the distinction between these two (inner abiding & outer objects) (p231);
- 4) the wisdom of the essential primordial base, the knowledge of the victorious ones, transcends karma and karmic tendencies (p234);
- 5) self-originated wisdom transcends perception and conception (p235);
- 6) (wisdom) does not accumulate the karmic tendencies which produce superior conditions, because (wisdom) transcends mind fixed on one point (p236);
- 7) (relaxation in) the manifested *dang* energies of wisdom does not accumulate the karmic tendencies of one-pointed calm contemplations, because self-originated wisdom, *rigpa*, naturally beyond negation, affirmation, correction and corruption, is never separated from self-perfection (p237);
- 8) the natural state of this (wisdom) is the state of victorious ones (p238); [704]
- 9) and apparent objects of the five senses are the wisdom of the non-duality of manifestation and mind, because wisdom is unmistakable and non-conceptual and transcends dualistic attachment (p240).

### Inner Abiding Wisdom

The first subdivision is the explanation that the great abiding base of the essential meaning of atiyoga, the real condition,

self-originated wisdom, is an inner abiding which does not depend upon objects.

(r) **"Hey Mahasattva, listen. Wisdom named 'wisdom' is the wisdom of primordial awareness. Self-originated wisdom is primordial awareness."**

The All-Creating King encouraged Mahasattva to listen by saying, **Hey Mahasattva, listen** to how I explain the natural state of the self-originated wisdom of Presence Itself, the ultimate subject matter of dzogchen! In all the teachings of earlier and later texts, **wisdom named 'wisdom'** is the explicit content which is talked about again and again and not just one time. What is this explicit content? The explicit content named **'wisdom' is primordial**, because it does not depend upon a referential object; it is the state of self-**aware rigpa** beyond known and knower, the nature of unceasing self-luminosity, the uncompounded clear light. **Self-originated wisdom** does not depend upon any causes or conditions. [705] Wisdom is **primordially** beyond obstacles of ignorance and is already **aware** of its own nature. Because inner self-abiding, self-perfected wisdom is self-luminous like sunlight at all times, wisdom naturally transcends concepts which arise and emanate. Thus wisdom is beyond struggles and practices. The *Namkhai Tha Dang Nyampa* says:

Effortless *rigpa* is primordially luminous. Unborn, it has manifested since beginningless time. Self-originated, it does not manifest from something else. Self-perfected, it has no partialities. The wisdom of self-luminous *rigpa* is primordially devoid of some other *rigpa*. Because the self-perfected state has no preferences, wisdom transcends the opposites of clarity and non-clarity. Because the self-originated state has no causes, development and developer have never existed. Total effortless wisdom transcends all rivers of effort. Space devoid of self and other transcends considerations of object and subject. Not anything, primordially empty, [706] beyond obstacles, and beyond efforts to see, the essence is all-illuminating.

and:

Unfabricated, primordial, self-luminous transmission is the wisdom of primordial awareness. Through total primordial *rigpa* there is the total wisdom of *rigpa*. Wisdom definitively understands the state of unfabricated natural *rigpa*.

There are other similar quotations.

### Outer Sense Objects

The second subdivision is the explanation of the outer dimension which is considered to be wisdom by the retinues of the three kayas (when) the sense organs and sense consciousnesses engage sense objects, which manifest from the (inner) realm.

**(r) "But the (type of) wisdom which is conceived as an object is not self-originated, because it originates from (the conditions of different) objects. (This type of wisdom) does not manifest clearly when there is no object."**

Luminous outer **objects** manifest from the *tsal* energy of self-originated wisdom. The subject (aspect of the dualistic situation) **conceives** and analyzes that the manifested objects are the natural displays of **wisdom**. Because **this** (type of wisdom) **originates from** specific perceived **objects**, it is **not self-originated**, but depends upon causes and conditions. (This type of wisdom depends upon) awareness which comes and goes with objects and does **not manifest clearly** when there is **no** perceived **object**. [707]

### Inner Wisdom and Outer Objects

The third subdivision is the explanation of the distinction between these two (inner abiding wisdom and outer sense objects).



(r) "Thus, this self-originated wisdom is wisdom which is primordially aware, and the name 'wisdom (self-originated primordial awareness)' is given. But the wisdoms of the teachers of the retinues are (types of) wisdom which characterize objects. These (types of wisdom) construct concepts about objects, and are (only) the wisdom-energies of intellectual knowledge."

**Self-originated wisdom** does not originate from causes and conditions and, primordially, is not obscured by instinctual and conceptual ignorance. **Wisdom**, already **primordially aware** of its own nature, is enlightenment beyond confusion. Thus **the name 'wisdom (self-originated primordial awareness)' is given.**<sup>148</sup> The *Kunsal* says:

Here is the definition of wisdom (*ye shes*). Wisdom is unmistakable awareness (*shes*) of the primordial (*ye*) state.

and:

The wisdom of *rigpa* is aware of its own state. Wisdom is self-originated, beyond a creator. Wisdom is inviolable Mind, never separating from its (primordial) state.

*Tsal* energies unceasingly arise from the realm of self-originated wisdom. The clear outer manifestations of the **wisdoms of the teachers of the retinues** [708] **are** (types of) **wisdom-energies** - perceptions and analyses of the specific **characteristics of** the five (types of) external sense **objects**. **These** (types of) wisdoms **construct** characteristics by creating **concepts about all objects** whatsoever, and **are** (only) the **wisdom-energies of intellectual knowledge**. But, actually, luminous objects themselves, which unceasingly appear within this realm, also are wisdom-energies. This (perceived) duality (of outer objects and inner wisdom) is like a mirror and its reflections. Although different types of appearances manifest (as reflections in the mirror), the indivisible

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<sup>148</sup> Our commentator separates the two Tibetan syllables of the term 'ye shes (wisdom)' into 'ye (primordial)' and 'shes (awareness)'.

essence (of the mirror) is self-originated. The Omniscient Guru says:<sup>149</sup>

When we speak about the distinction between the essence (inner wisdom mirror) and the *tsal* energies (outer sense object reflections), the apparent objects appear in the essence like reflections manifest in the mirror. But there is nothing other than the one substance and unique essence of naked *rigpa*. [709] The continuity of manifestation naturally abides in the base of the naked essence. The continuity of what seems to abide is the self-luminosity of the unceasing *dang* energies of *rigpa*. The two aspects of self-originated wisdom are the naked awareness, which arises like reflections, and the natural awareness, which is like the face of the mirror. These two aspects are naked and pure and cannot be distinguished or separated. The name given to the essence of non-conceptual primordial purity, the essence of the dissolved real condition, is 'self-originated wisdom'. Many names can be given, such as the wisdom of clear light, ultimate truth, dharmakaya of primordial liberation, *rigpa*, Pure Perfect Presence, and so forth. But, (whatever name is given), we must understand that the naked essence is the self-luminosity of primordial purity. The naked essence spoken about in dzogchen is the natural state. [710] The different descriptions - relaxed, naked, immaterial, primordially liberated, primordially pure, self-perfected - refer to exactly this naked unique *thigle*, and explain this key point very clearly. When one understands that the key point is exactly this ultimate knowledge of the innermost essence, one transcends actions and efforts. Transcending meditation, practitioners with the highest capacity (recognize) the phenomena of enlightenment. There does not exist anything, such as meditation practice, meditator, meditation object, sustainer of meditation, and so forth.

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<sup>149</sup> Folios 105-106 in chapter 5 of *chos dbyings mdzod* auto-commentary.

In this way the quotation explains the distinction between *tsal* energies and the essence.

Later (in this chapter fifty, our text) says:

The five non-conceptual self-originated wisdoms are said to be the five senses, the nature of the minds (of sentient beings).

One should understand from such quotations that all concepts which arise do not contradict the meaning of the two (aspects) said to be self-originated wisdom. [711]

### Transcendence

The fourth subdivision is the explanation of how the wisdom of the essential primordial base, the knowledge of the victorious ones, transcends karma and karmic tendencies.

**(r) "Perceived objects manifest from Pure Perfect Presence. (Wisdom) is Pure Perfect Presence which cannot be conceived as an object. Because wisdom is self-originated, do not try to cultivate this (wisdom) with contemplation. When one does not try to cultivate contemplation, the karmic tendencies of contemplation are not accumulated. This real condition beyond karmic tendencies is said to be the state of all buddhas of the three times. The state of all buddhas of the three times abides in absolute equality and cannot be conceived as an object."**

Why is this primordial base, self-originated wisdom, not an object? Whatever appears in the form of an **object** somehow **perceived** is not some phenomenal object which exists other than as the vivid appearances of the invisible which **manifest from** the *tsal* energies of **Pure Perfect Presence**, *rigpa* of the primordial base. Wisdom is the state of **Pure Perfect Presence**, *rigpa*, which **cannot be conceived as an object**. Because this wisdom primordially abides, beyond union and separation, like wetness in

water, self-abides as the meditation of *rigpa*, and is the **self-originated** contemplation without dependence upon causes, conditions, struggles and practices, **do not try to cultivate contemplation about this** (wisdom); do not try to cultivate calmness so that ordinary mind is controlled and abides in one-pointedness elsewhere. **When one** is not shackled by attachment and **does not try to cultivate a contemplation** such as 'There is no need to meditate', [712] **the karmic tendencies of contemplative actions which project one into higher realms are not accumulated.** **This** essence of naked, self-luminous self-originated wisdom, the **real condition beyond these karmic tendencies, is said to be the unfabricated state of all buddhas of the three times.** Why is this so? Because **the state of all buddhas of the three times** is the primordial unfabricated, original condition which **abides naturally in unfabricated absolute equality and cannot be conceived as any kind of object.**

### Beyond Perception and Conception

The fifth subdivision is the explanation that self-originated wisdom transcends perception and conception.

(r) **"Hey Mahasattva, listen! Because the self-originated wisdom of the Mind of all buddhas of the three times primordially transcends concepts, do not compose (concepts) about buddhas, who transcend all conceivable objects. When any atiyoga practitioner with suitable (capacity) abides beyond concepts, the state of buddhas is enacted."**

**Hey Mahasattva, listen! Because the Mind of non-conceptual clear light, self-originated wisdom, rigpa, the state of all buddhas of the three times, [713] primordially transcends concepts, do not compose concepts and analyses about self-originated wisdom, the state of buddhas, as some object. Objects which are conceived and analyzed have dualistic characteristics, but buddhas transcend all dualistic concepts.**

Thus, if a **practitioner** who is devoted to the state of atiyoga **dzogchen atiyoga, anyone with suitable capacity, abides beyond**

negation, affirmation, rejection and acceptance, without any place to abide or way to abide, **in the primordial non-conceptual state** of the self-originated wisdom of the real condition, **the** total equality of the dharmakaya **state of** all **buddhas** of the three times is concretely **enacted**. The *Chöying Rinpochei Dzö* says:<sup>150</sup> [714]

Conceptual awareness does not manifest in the realm of the vast expanse of Pure Perfect Presence. When mind is not moved by perceptual characteristics, this itself is the state of unique enlightenment.

### **Beyond One-Pointedness**

The sixth subdivision is the explanation that, because (wisdom) transcends mind fixed on one point, (wisdom) does not accumulate the karmic tendencies which produce superior conditions.<sup>151</sup>

**(r) "Hey Mahasattva, listen! Self-originated wisdom enacts the state of buddhas. When self-originated wisdom is not conceived as an object, one is not conditioned by the karmic tendencies of concepts. Actions accumulate the karmic tendencies to construct contemplation. But karmic tendencies do not exist in non-conceptual (contemplation)."**

**Hey Mahasattva, listen!** Remaining directly in the natural meditation of the **self-originated wisdom** of *rigpa* automatically **enacts the state of** victorious **buddhas**. The self-abiding meditation of *rigpa* transcends mind which remains in one-pointed contemplation. **When** one remains in the non-conceptual absolute equality of this **self-originated wisdom** which **is not conceived** or grasped **as an object**, there is no accumulation of the karmic tendencies of actions and emotions. Thus **one is not conditioned by the karmic tendencies of dualistic concepts** and emotions. [715]

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<sup>150</sup> Folio 17b in chapter 10 of the root text of the *Chöying Rinpochei Dzö*.

<sup>151</sup> Superior conditions means gods, asuras and humans. Inferior conditions means animals, pretas and denizens of hell.

**Actions** which produce the two higher realms<sup>152</sup> **accumulate the karmic tendencies to meditate and construct the contemplation** of the one-pointed calmness of a worldly person. The All-Creating Teacher does **not teach that karmic tendencies exist in Pure Perfect Presence**, the real condition of **non-conceptual contemplation**.

### **Beyond Calm State**

The seventh subdivision is the explanation that (relaxation in) the manifested *dang* energies of wisdom does not accumulate the karmic tendencies of one-pointed calm contemplations, because self-originated wisdom, *rigpa*, naturally beyond negation, affirmation, correction and corruption, is never separated from self-perfection.

**(r) "The five non-conceptual self-originated wisdoms are said to be the five senses, the nature of the minds (of sentient beings). The unceasing (radiance of) self-originated wisdom directly manifests the nature of Pure Perfect Presence. Because the unceasing specific appearances of self-originated wisdom manifest through natural conditions, do not reject them. When one has no concept of contemplation, karmic tendencies are not accumulated."**

**The five non-conceptual self-originated wisdoms** which arise from the *tsal* energies of the unceasing *dang* energies of the self-originated wisdom of the primordial base **are said to be the awarenesses of the five senses, the nature of the minds** of sentient beings. **Self-originated wisdom**, through the energies of the **unceasing** radiance of these (senses), **directly manifests** the forms of the five sense objects as **the nature of Pure Perfect Presence. Because the unceasing specific appearances** of the five sense consciousnesses **of self-originated wisdom** [716] **manifest through naturally-occurring conditions** of the self-originated wisdom of the base and are just energy manifestations,

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<sup>152</sup> The three realms are the desire realm, the form realm, and the formless realm. The two higher realms are the form and formless realms.

one should relax beyond negation, affirmation, rejection and acceptance in the realm of that very awareness of the naked, immaterial *rigpa* of the manifestation-base. **Do not** cultivate contemplation to abide in a one-pointed non-conceptual state which blocks involvement with objects because awareness perceives conceptual qualities about appearances and then tries to renounce and **reject** them. **Do not conceive** one-pointed **contemplation** which is not involved with the five emanating sense consciousnesses and their objects. Relax without correction in the realm of self-originated wisdom, self-liberated in self-originated wisdom, like water poured into water. In this way one is free from the dualism of object and subject, so that the **karmic tendencies** of one-pointed contemplations **are not accumulated**. There is no violation of the contemplation of total self-abiding *rigpa*. [717] The *Longdrug* says:<sup>153</sup>

I, Samantabhadra, teach that the appearances of unceasing *rigpa* in Presence Itself, which is not an object, are named 'contemplation of total *rolpa* energies'. I, Samantabhadra, teach that the totality of self-arising appearances in Presence Itself, which is not a subject, is named 'unceasing non-conceptual state'.

### Natural State

The eighth subdivision is the explanation that the natural state of this (wisdom) is the state of victorious ones.

(r) "Just this is the state of buddhas of the three times. When one abides in this (wisdom) which cannot be conceived as any (kind of object), there is no (struggle) in me and no benefit for beings. Those who abide in this Pure Perfect Presence of dharmakaya are united in the state of all buddhas of the three times."

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<sup>153</sup> Folio 154 in chapter 3 of the *Adzom* edition of the *kun tu bzang po klong drug pa'i rgyud*.

**Just this** - relaxation in the realm of the immaterial, uncorrected *rigpa* of the manifestation-base, without any negation, affirmation, acceptance or rejection of objective appearances of the five senses, **is abiding in the state of buddhas of the three times**. Thus any person who **abides in this** self-originated wisdom of the real condition, **my** all-creating state which totally transcends concepts and **cannot be conceived as any** kind of object, **does not abide** through hope, fear, effort or struggle, and also **does not abide** for the purpose of accomplishing **benefit for beings**, because this person transcends all dualistic frames of reference.  
[718]

Because this state has no frames of reference and no limitations of struggles or practices, only persons with capacity **abide in** the non-conceptual absolute equality of **the Pure Perfect Presence of dharmakaya**. The state of non-conceptual absolute equality transcends all conceptual supports, such as a place to abide, an abider, and so forth. When one has concepts that there exists a place to abide, an abider, and so forth, other than absolute equality, one contradicts the meaning of the absolute equality of dharmakaya. The *Longchen* says:<sup>154</sup>

With no duality of viewed and viewer, one is liberated in the dimension of non-dual equality. If one (tries to) view absolute equality, there (manifests) the mistaken concept to reject non-equality. This is the (mistake) of mind confused by dualistic appearances.

(Persons with capacity) **are naturally united in the state of all buddhas of the three times**, which cannot be conceived as anything. [719] The *Longchen* says:<sup>155</sup>

The state does not appear as anything, cannot be perceived, cannot be seen in any way, and cannot be cultivated anywhere. Luminous experience of the definitive state is the (established) system of buddhas. This state beyond origination and cessation is the universal path of all

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<sup>154</sup> Folio 39 in chapter 14 of the sde dge edition of the *Longchen Rabjam Tantra*.

<sup>155</sup> Folio 40 in chapter 15 of the sde dge edition of the *Longchen Rabjam Tantra*.



victorious ones. States other than this do not belong to buddhas.

## **Non-Duality of Manifestation and Mind**

The ninth subdivision is the explanation that apparent objects of the five senses are the wisdom of the non-duality of manifestation and mind, because wisdom is unmistakable and non-conceptual and transcends dualistic attachment.

**(r) "Hey Mahasattva! Through the meaning of these words, directly understand and experience *rigpa*. Self-originated wisdom abides as the five (sense) objects. The five wisdoms are not desires for the five objects. The five desirable sense objects manifest as the five wisdoms. Because these objects are primordially wisdom, I do not teach the duality of objects and wisdoms. Thus objects are self-originated wisdom."**

**Hey Mahasattva! Through the meaning of these words** which explain that the non-conceptual direct awareness of all objective appearances of the five senses, mentioned above, is self-originated wisdom, **directly understand and experience** the state of the non-conceptual self-originated wisdom of natural *rigpa*.

Specifically, the unceasing clarity of **self-originated wisdom** as the **five** types of direct non-conceptual **wisdoms** manifests and **abides as** the **five** types of **objects** dependent upon appearances. [720] **These five wisdoms**, which are the direct non-conceptual experience of the manifestations, [720] **are not** mind's conceptual attachment to and dualistic **desires for the five** types of **objects**, such as color-forms, sounds, and so forth. **The five desirable sense objects manifest as the five** non-conceptual **wisdoms** like reflections in a mirror. In the same way that these reflections are not other than the mirror, **because all these** appearances of forms of the five **objects** do not exist separately anywhere and **are primordially** the essence of **wisdom, I, the All-Creator, do not teach the duality of objects and wisdoms. Thus,** because the appearances of the forms of **objects are self-**

**originated wisdom**, understand that everything of appearances and mind is non-dual self-originated wisdom. The *Longchen Rabjam* says:<sup>156</sup> [721]

The five sense (experiences, such as) seeing appearances, hearing sounds, (and so forth), are liberated in their own condition. Because one experiences one's own face by oneself, there does not exist some other object.

And the *Longdrug* says:<sup>157</sup>

Because objective appearances completely permeate the total equality of Presence Itself, I, Samantabhadra, teach 'primordial liberation of non-dual appearances'. Because the multiplicity of phenomena manifests in Presence Itself beyond characteristics, I, Samantabhadra, teach 'non-dual self-liberation'.

### **Mistake about Wisdom**

The second subdivision is the explanation that, even if one is not carried away by concerns directed toward the consciousnesses distracted by the six objects, it is a mistake to consider that conceptual objects are the series of one's wisdom.

**(r) "Even though there is no (wisdom) other than the one self-originated wisdom, teachers of retinues who manifest from me use objectification to develop multiple types of wisdom which are given the name '(self-originated) wisdom'. Even**

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<sup>156</sup> Folio 116 in chapter 46 of the sde dge edition of the *Longchen Rabjam* Tantra has *snang zhing grag pa'i chos rnams dang / mthong thos sgo lngar cir shar kyang / rang zhal rang gis mthong bas na / gnyis su blta ba'i yul gzan med*, which translates as "Because the phenomena of appearances and sounds and whatever arises for the five senses to see and hear are the experiences of one's own face by oneself, there do not exist some other objects which are perceived dualistically." Our commentator has condensed the four lines into two lines with more or less the same meaning.

<sup>157</sup> Folio 153 in chapter 3 of *Adzom* edition of the *kun tu bzang po klong drug pa'i rgyud*.

though the essence of the one (wisdom really) is the specific appearance, this one wisdom is differentiated into an object (aspect) and a subject aspect which gives names to (perceived) objects. This confused analysis is not the definitive (teaching) of self-originated wisdom (taught) by me, the All-Creator."

Multiple distinct types (of wisdom) are explained which are **nothing other than the one self-originated wisdom** of the real condition, the natural state of all phenomena. **The three kaya teachers of retinues who manifest from me**, the All-Creator, teach provisional meanings. Thus, even though no duality of object and subject exists which is other than the arising self-luminosity of self-originated wisdom, [722] (these teachers and their followers) do not understand, so they **use objectification** to develop **multiple types of wisdom**. When they are not distracted, they given the name 'wisdom' to the six types of perceptions. When they are distracted, they (mistakenly) **give the name** 'self-originated **wisdom**' to continuous attentive presence to dualistic concepts.

The (object aspect) of the **one wisdom** is conceived and **differentiated** by mind as appearances of the five **objects**. But **the essence of the one** self-originated wisdom actually is the **specific appearances** of the five types of objects. Not understanding this, the **subject aspect** of this self-originated wisdom **gives names to the** characteristics of the perceived **objects**, such as forms, sounds, and so forth. Based upon the dualistic differentiation of object and subject, (these teachers and their followers) negate, affirm, reject and accept. **This is not** the **definitive** teaching which truly understands the authentic natural state of Pure Perfect Presence. This dualistic, **confused analysis is not** the precise understanding of **self-originated wisdom**, the natural state of **me**, the Teacher, the **All-Creating King**. [723]

### **Many Names for Wisdom**

The third subdivision is the application of many labels for the one self-originated wisdom. It has three subdivisions:

- 1) the brief explanation (p243);

- 2) the extensive explanation (p243);
- 3) and the conclusion (p245).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) "Wishful retinues give names to my one all-creating essence."**

As explained above, all outer and inner phenomena are manifestations of **my one all-creating essence**. The teachers of the victorious three kayas each have various different **retinues** which assemble, with their **wishes**. **These** followers **give** different **names** to the one essence of all-creating Pure Perfect Presence which correspond to their desires, conditions, capacities and interests. This concludes the brief explanation. [724]

### **Extensive Explanation**

The second subdivision is the extensive explanation.

**(r) "Some give the name 'Pure Perfect Presence'. Some give the name 'dharmadhatu'. Some give the name 'realm of space'. Some give the name 'self-originated wisdom'. Some give the name 'dharmakaya'. Some give the name 'sambhogakaya'. Some give the name 'nirmanakaya'. Some give the name 'Body, Voice and Mind'. Some give the name 'omniscience'. Some give the name 'all aspects'. Some give the name 'three or four wisdoms'. Some give the name 'five wisdoms'. Some give the name 'space and wisdom'."**

What are the names? Because the essence of the all-creating state, Presence Itself, self-originated wisdom, has never been conditioned by the defect of characteristics and because all qualifications abide as the essence of all phenomena in a self-perfected manner, **some give the name 'Pure Perfect Presence'**. Because the self-originated wisdom of the natural state is the

birthplace of all phenomena, **some give the name 'Dharmadhatu'**. Because the beginningless unborn state is primordially empty and uncompounded, **some give the name 'realm of space'**. Because the state is self-originated and self-perfected and is not produced by other causes and conditions, **some give the name 'self-originated wisdom'**. [725] Because any uncompounded wisdom of dharmadhatu is the site of all qualities of the primordial base, **some give the name 'dharmakaya'**. Because all desirable qualifications are natural self-manifestations which arise as unceasing ornaments, **some give the name 'sambhogakaya'**. Because all types of *tsal* energy appearances of the unceasing *dang* energies of *thugje* energies arise everywhere, **some give the name 'nirmanakaya'**. Because the *rolpa* energies of the three secret places manifest from the *tsal* energies of the essence, nature and *thugje* energies as the chakras of inexhaustible ornaments, **some give the name 'Body, Voice and Mind'**. Because all types of phenomena in the self-originated dimension of Presence Itself manifest clearly, individually and distinctly, like radiant planets and stars in a lake, **some give the name 'omniscience'**. [726] Because the manifestation aspect of self-perfected clear light does not fall into the limitation of mere emptiness, but abides beyond union or separation in the universal splendor of samsara and nirvana, **some give the name 'all aspects'**.

Because the self-originated nature of the manifestation-base, the realm of this uncompounded dharmadhatu wisdom, manifests distinctly as mirror-like, equality, discriminative and all-accomplishing wisdoms, **some give the name 'four wisdoms'**. Because the three wisdoms of radiant inner space transcend union and separation, (some give the name) **'three types of wisdom'**. Because the essence of rigpa has five characteristics - it is primordially unborn, transcends conceptualization of clear features, transcends differentiation into good and bad qualities, [727] manifests individual distinct appearances, and has unobstructed power over everything, **some give the name 'five types of wisdom'**, such as dharmadhatu wisdom, and so forth. The *Bangdzö Trul De* says:

Because the real condition of Pure Perfect Presence abides naturally, beyond fabrication, it is dharmadhatu wisdom. Non-conceptual luminosity is mirror-like wisdom. Non-differentiation of Presence is equality wisdom. The manifestation of appearances everywhere is discriminative wisdom. Presence with power over everything is all-accomplishing wisdom.

Because the unborn essence transcends concepts and the nature is unceasing self-luminosity, **some give the name 'space and wisdom'**. All of these names are given to the one self-originated wisdom of Presence Itself, the All-Creating King. [728]

## Conclusion

The third subdivision is the conclusion.

**(r) "The names given to the one self-originated Pure Perfect Presence express limited ways to perceive my self-originated state." Thus he spoke.**

All of these different names given by the teachers of the victorious three kayas, corresponding to the capacities of the disciples in their retinues, are actually **names for the one self-originated** wisdom, *rigpa*, **Pure Perfect Presence**. The names **express limited ways** for different disciples **to perceive me**, the All-Creating King, dharmakaya, the **self-originated** wisdom of the Source which transcends different names. Thus understand that, however many such terms exist, the meaning expressed by all these names is the one essence of all-creating Pure Perfect Presence. **Thus he spoke.**

These ten concise teachings which establish this (definitive teaching),<sup>158</sup> together with their knowledge, explain what is like the essence of the brilliant sun, the vajra diamond path, to clarify the unmistakable principles of the natural state which demolish the

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<sup>158</sup> Chapters 41 to 50 are the ten concise teachings which establish the definitive teaching of atiyoga dzogchen.

high rocky peaks of the inferior philosophical systems of the lower vehicles. [729]

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the fiftieth chapter, which explains *Self-Originated Wisdom*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the fiftieth chapter, which explains *Self-Originated Wisdom*.**

## Summary of the Knowledge (chapters 51-53)

Chapters fifty-one to fifty-three summarize the knowledge.

### Chapter 51 - *Path beyond Travel*

Chapter fifty-one explains that, because Presence Itself is now naturally already self-accomplished, the effortless self-perfected enlightenment of Presence has no levels or paths to travel. It has two subdivisions:

- 1) the brief explanation (p247);
- 2) and the extensive explanation (p247).

#### Brief Explanation

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained that the dzogchen path transcends travel.**

After explaining that everything which appears as the nature of self-originated wisdom is primordially pure and is never obscured by anything, **then the All-Creating King, Pure Perfect Presence,** [730] **explained that,** because all phenomenal appearances are already effortless primordial self-perfected enlightenment as **the nature of dzogchen Presence Itself, the path transcends travel.**

#### Extensive Explanation

The second subdivision is the extensive explanation. It has six subdivisions:

- 1) because its qualities are already perfected, space-like Presence Itself has no path to travel (p248);
- 2) the reasons why there is no arrival by traveling (p250);
- 3) the meaning of self-perfection beyond travel (p254);



- 4) the defects of trying to travel the path which cannot be traveled (p257);
- 5) the transcendent real condition of the source, the goal which cannot be achieved (p260);
- 6) and the failure (by those who follow) provisional teachings of struggle and practice to understand the meaning of the non-dual state (p263).

### **Presence Is Already Perfected**

The first subdivision is the explanation that, because its qualities are already perfected, space-like Presence Itself has no path to travel. It has two subdivisions:

- 1) the three kayas are self-perfected in the realm of Presence Itself (p248);
- 2) and there is no ultimate travel other than in Presence Itself (p249). [731]

### **Three Kayas Are Self-Perfected in Presence**

The first subdivision is the explanation of that the three kayas are self-perfected in the realm of Presence Itself.

**(r) "Hey Mahasattva, listen! I, the All-Creating King, am Pure Perfect Presence. Pure Perfect Presence is the universal path of all. (All) three (aspects) - place, dimension and level of enlightenment - are not somewhere else, but abide naturally in this (Presence). Dharmadhatu and the real condition abide in this (Presence). The realms of space and paradises abide in this (Presence)."**

**Hey Mahasattva, listen** to this principle that the path of the Source, Pure Perfect Presence, transcends travel! **I, known as the All-Creating King**, the Source of all phenomena, **am Pure Perfect Presence**, *rigpa*, the real condition of the minds of all beings. This Source, **Pure Perfect Presence, is the universal path of all** buddhas of the three times, who primordially arrive without travel. **(All) three (aspects) - the place** from which

manifest all buddhas encompassed by the three kayas, the **dimension** of abiding, and the **level** which is the base for all qualities of enlightenment - **are not somewhere else, but abide** primordially, effortlessly and **naturally in this** dimension of Pure Perfect Presence, *rigpa*, the self-originated wisdom of Presence Itself. [732]

Specifically, what are these (three aspects)? The place of **dharmakaya** - the pure dimension of the **dhatu** space of Akanishtha,<sup>159</sup> **and** the place of sambhogakaya - the pure realm of ghanavyuha, the self-radiance of the unborn **real condition - abide in this** dimension of Pure Perfect Presence, the Source, and are nothing other than this Presence. The places of nirmanakaya - all **realms of space** everywhere, appearances pervaded by buddha realms, **and** all **paradises** of the three kayas, together with their visions of self-perfected displays - **abide in this** dimension of the self-perfected wisdom of Presence Itself which pervades the entire universal base. There does not exist some level of enlightenment to travel to which is other than Presence.

### **No Travel other than in Presence**

The second subdivision is the explanation that there is no ultimate travel other than in Presence Itself.

(r) **"The level and dimension of enlightenment is Pure Perfect Presence. There does not exist some path or place (of arrival reached) by trying to travel elsewhere. Through travel on the path of space one does not arrive (elsewhere)."**

**Because the level and dimension of enlightenment is this Pure Perfect Presence of natural *rigpa*, there does not exist some path or place of arrival (reached) by trying to travel elsewhere.** Why not? All-pervading dharmadhatu, *rigpa*, Pure Perfect Presence, can be described by the example of the realm of space. [733] The *Yeshe Namkha Dang Nyampai Gyü* says:

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<sup>159</sup> Akanishtha ('og min; "not lower" than anything else) is the highest possible realm.

The nature of space cannot be grasped; the nature of the real condition is the same. The characteristic of space is that it does not come and go; the nature of the real condition is the same. The characteristic of space is that it transcends union and separation; the nature of the real condition is the same. The characteristic of space is that it transcends action and effort; the nature of the real condition is the same. The characteristic of space is that it transcends center and periphery; the nature of the real condition is the same. The characteristic of space is that it transcends up and down; the nature of the real condition is the same.

Thus there is no arrival **through** trying to **travel** to some place other than this space-like self-originated wisdom of Presence Itself. The example of space is used: by trying to travel **on a path** and by hoping to go to some place other than the dimension **of space**, **one does not arrive** at some place other than space. [734]

### **No Arrival by Traveling**

The second subdivision is the explanation of the reasons why there is no arrival by traveling. It has two subdivisions:

- 1) the brief explanation (p250);
- 2) and the extensive explanation (p251).

#### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) "Hey Mahasattva, listen! The three kaya teachers who manifest from me teach that there are paths to travel. They teach that there are five or three paths to travel. (Followers) desire to arrive (at enlightenment) by traveling on these (paths). The desire to realize (using these teachings of) cause and effect is not compatible with dzogchen beyond travel."**

**Hey Mahasattva, listen!** Here is the reason why there is no need to travel on the path of all-Creating Pure Perfect Presence.

**The three kaya teachers who manifest from all-creating me teach** to their specific retinues that there **exists** arrival at the level of enlightenment, the primordial goal, through gradual **travel** on paths from lower to higher. They **teach** the **five** paths of the vehicles of characteristics or the **three** paths of secret mantrayana. **They desire to arrive** at the level of the goal of enlightenment **by** gradually **traveling** from lower to higher **on these** paths. Followers of the vehicles of **cause and effect have the desire to** newly **realize** a previously non-existent goal. (This desire) contradicts and **is not compatible with** the real condition of **dzogchen**, the state **beyond travel**. There is no need to travel the path of dzogchen. [735] There is no arrival through trying to travel. The *Longchen Rabjam* says:<sup>160</sup>

Because the supreme, highest, actionless ati(yoga) is the real condition of all-pervasive bliss beyond struggle and practice, (those who follow) gradual paths, hoping to realize through effort, are like people who ride lame donkeys around the edge of a lake. Never experiencing my state of primordial purity, they only exhaust their minds by maintaining hope. How can a lump of charcoal become white?

### **Extensive Explanation**

The second subdivision is the extensive explanation: It has two subdivisions:

- 1) the deviations by (followers of vehicles) of characteristics, who travel the five paths (p252);
- 2) and the deviations by (followers of vehicles) of mantras, who travel three paths (p253).

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<sup>160</sup> This quotation is not found in the *Longchen Rabjam Tantra*, *Chöying Rinpochei Dzö* or *theg pa'i mchog rin po che'i mdzod*.

## Deviations of Vehicles of Characteristics

The first subdivision is the explanation of the deviations by (followers of vehicles) of characteristics,<sup>161</sup> who travel the five paths.

(r) **"While gathering the two accumulations on the five (paths of) preparation, application, meditation, seeing and realization, (followers of vehicles of characteristics) meditate to conquer the two dualistic (obscurations) and (desire to) realize the (direct) perception of phenomena. But, because they do not encounter the path beyond travel to this (primordially accomplished) goal, they do not (even) hear the phrase, 'total bliss beyond struggle and practice'."**

How do the vehicles of cause and effect contradict the dzogchen path beyond travel? Practitioners of the vehicles of characteristics [736] follow **five** paths. The low, medium and high path of **preparation** has the four applications of mindfulness,<sup>162</sup> the four correct renunciations<sup>163</sup> and the four legs of miraculous abilities.<sup>164</sup> The fourfold path of **application** consists of the five dominant capacities<sup>165</sup> and the five powers.<sup>166</sup> The path of **meditation** consists of the eightfold noble path.<sup>167</sup> The path of

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<sup>161</sup> Sravaka yana, pratyekabuddha yana, and bodhisattva yana are cause-oriented sutric vehicles of characteristics.

<sup>162</sup> The four applications of mindfulness are awareness of body, sensations, mind and phenomena.

<sup>163</sup> The four correct renunciations are the renunciation of non-virtuous actions before they occur, the renunciation of non-virtuous actions while they occur, the cultivation of virtuous actions before they occur, and the development of virtuous actions while they occur.

<sup>164</sup> The four legs of miraculous abilities are contemplations of aspiration, attitude, perseverance and scrutiny.

<sup>165</sup> The five dominant capacities are faith, perseverance, attention, contemplation and prajña.

<sup>166</sup> The five powers are the perfected conditions of faith, perseverance, attention, contemplation and prajña.

<sup>167</sup> The eightfold noble path includes the eight aspects of correct view, correct understanding, correct speech, correct action, correct livelihood, correct effort, correct attention and correct contemplation.

**seeing** consists of the seven branches of enlightenment.<sup>168</sup> The path of no more learning is the concrete **realization** of the ultimate goal. While **gathering the two accumulations** of merits and wisdom on the five paths, (followers) **meditate to conquer the two dualistic** obscurations - emotional and intellectual, and with these paths they desire to **realize** omniscience which directly **perceives phenomena**. [737] But for followers of dzogchen **this goal** of the supreme height of enlightenment is already primordially accomplished. **Because** (followers of vehicles of characteristics) **do not encounter the profound path beyond travel, they do not even hear the phrase, 'total bliss beyond struggle and practice'**, much less directly experience and understand this state which transcends the torments of acceptance, rejection, effort and struggle. They are said to deviate away from the dzogchen path.

### **Deviations of Vehicles of Mantras**

The second subdivision is the explanation of the deviations by (followers of vehicles) of mantras, who travel three paths.

**(r) "The three paths explained by goal-oriented secret (vehicles of vajrayana) are just-that-ness, total manifestations, (and the seed syllable cause). (Followers) meditate to become familiar with the 'paths of the three kayas'. They use the four (branches of) approach and achievement, (each subdivided into) cause and effect, to travel to the self-originated (wisdom of the) real condition. But travel never arrives on the level beyond struggle and practice."**

Similarly, vehicles which use the **goal** as the path<sup>169</sup> **explain the supreme secret** which is not the dimension of those with low capacity. **The three paths** explained by the vehicles of

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<sup>168</sup> The seven branches of enlightenment are mindfulness, discrimination, diligence, joy, samadhi, pliancy and equanimity.

<sup>169</sup> Vehicles which use the goal as the path emphasize the development and accomplishment of the effect of pure vision to establish the characteristics of the path, rather than emphasizing the development of specific causal conditions.

definitively secret vajrayana **are** the path of the contemplation of the total emptiness of **just-that-ness**, to realize dharmakaya, the path of the contemplation of the **total manifestations**, to realize sambhogakaya, **and** [738] the contemplation of the (seed syllable) cause, to realize nirmanakaya. Followers **meditate to become** more and more **familiar with** all categories of the '**paths of the three kayas**'. They use **the four** branches of **approach and achievement**,<sup>170</sup> which are each subdivided into the categories of **cause and effect**, to travel to the Source, **self-originated** wisdom, **the real condition** beyond concepts. Because **travel**, with its desire and struggle, **never arrives on the level beyond struggle and practice**, (these teachings) are deviations away from the dzogchen path.

### **Self-Perfection beyond Travel**

The third subdivision is the advice about the meaning of self-perfection beyond travel. It has three subdivisions:

- 1) the advice that the three kayas, already self-perfected, abide in the non-conceptual realm of Presence Itself (p254);
- 2) the advice that buddhas of the three times abide in Presence Itself (p255);
- 3) and the advice that buddhas of the three times are Presence Itself (p256).

### **Three Kayas Abide in Presence**

The first subdivision is the advice that the three kayas, already self-perfected, abide in the non-conceptual realm of Presence Itself.

**(r) "Non-conceptual natural Presence is dharmadhatu, and all buddhas abide in this non-conceptual dimension. Therefore, do not attempt to travel a path."**

If all these struggles and practices of followers of vehicles

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<sup>170</sup> The four branches of approach and achievement are approach, close approach, achievement and great achievement.

of cause and effect to travel on paths are deviations, what is the natural path of dzogchen? [739] **Natural Presence** Itself, **beyond all conceptual** limitations, such as eternalism, nihilism, existence, non-existence, and so forth, is the essence of dharmadhatu. All buddhas of the three kayas **abide** primordially, effortlessly and naturally **in this non-conceptual dimension** of dharmadhatu. There does not exist travel to the level of some goal of enlightenment which is other than this Presence. **Therefore, do not attempt to travel a path.** This is the advice. Concerning the principle that the three kayas abide in Presence, the *Bangdzö Trul De* says:

The unchangingness of dharmakaya abides naturally. The luminosity of sambhogakaya transcends concepts. Presence, the *thugje* energy of nirmanakaya, governs and transforms everything. [740]

### **Buddhas Abide in Presence**

The second subdivision is the advice that buddhas of the three times abide in Presence Itself.

**(r) "Natural Presence manifests like space, beyond obscuration. All buddhas of the three times abide in this space. Therefore, do not attempt to travel a path."**

Guru Rinpoche says:

What can be done if one does not notice this present awareness?

This self-originated wisdom of **natural Presence** Itself **manifests like space** while primordially pervading all beings, **beyond obscuration.**<sup>171</sup> **All buddhas of the three times abide in this space** as the essence of the one indivisible expanse of knowledge. **Therefore,** since there does not exist some other enlightenment to

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<sup>171</sup> Our commentator mistakenly writes 'beyond accomplishment', even though all editions of the *kun byed rgyal po* say 'beyond obscuration'.



realize, **do not attempt to travel a path.** Furthermore, disciples classify the 'buddhas of the three times' based upon appearances. But, actually, all buddhas abide as the essence of the one Pure Perfect Presence, beyond the subdivisions of the three times, because the uncompounded state cannot be subdivided. [741] Pure Perfect Presence abides in the permanent, all-pervading total equality of the four times, beyond transformation and change. The *Ngama* says:

Because Pure Perfect Presence transcends differentiation into the three times - past, future and present, Presence Itself is understood to permeate the three times.

### **Buddhas Are Presence**

The third subdivision is the advice that buddhas of the three times are Presence Itself.

**(r) "Natural Presence is the unfabricated authentic real condition. Buddhas of the three times are self-perfected in this Presence. Therefore, do not attempt to travel a path."**

The statement that all buddhas of the three times abide and dwell in the space-like dimension of Presence Itself specifically means that there is no distinction between the abider and the place of abiding. Because the self-originated clear light of the wisdom of **natural Presence** Itself transcends all rejection, acceptance, negation and affirmation, Presence abides as the **unfabricated authentic real condition**. All buddhas of the three times are primordially **self-perfected in this Presence** in a non-dual, complete way. The *Mutig Trengwa* says: [742]

If one understands the meaning of the state of sentient being,<sup>172</sup> one effortlessly discovers the state of buddha.

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<sup>172</sup> The literal meaning of *sems can*, commonly translated as 'sentient being', is 'having Presence'.

**Therefore, do not attempt to travel a path.** This advice is given because there is no need for any struggle.

### **Defects of Traveling**

The fourth subdivision is the explanation of the defects of trying to travel the path which cannot be traveled. It has two subdivisions:

- 1) the defect that one does not arrive by traveling, because Presence Itself is beyond concepts (p257);
- 2) and the defect of applying effort and searching, using the six bases for seeking (p258).

### **Defect of Non-Arrival**

The first subdivision is the explanation of the defect that one does not arrive by traveling, because Presence Itself is beyond concepts.

**(r) "But, if ignorant practitioners travel on paths, there is no time of arrival and no time of attaining understanding. Travel never arrives at the level of enlightenment. Enlightenment, natural Presence, is beyond concepts. Travel never arrives in non-conceptual natural Presence."**

(Followers of teachings) may not understand that there are no buddhas of the three kayas and three times to discover who are other than this primordial enlightenment, self-originated wisdom, natural Presence Itself, the enlightenment of the self-perfected base. **But, if, conditioned by ignorance, (practitioners) travel on paths,** using effort, struggle and practice, **there is no time of arrival** at the level of the enlightenment goal. [743] Similarly, there is also **no time of attaining** some special wisdom of **understanding** higher than this directly manifest, unobscured, non-conceptual self-originated wisdom. Victorious Ones of the three times do not teach that one should discover something superior to this wisdom of natural *rigpa*, Presence Itself. Because '**enlightenment**' is not something other than this **natural Presence**

**beyond concepts, travel on paths never arrives at the level of enlightenment.** (Practitioners who) **travel** with hope, fear, struggle and practice **never arrive** at the level of **non-conceptual natural Presence** by increasing concepts more and more. The *Bramze Gyepai Gyü* says:

There are no buddhas and no sentient beings who are other than Pure Perfect Presence. What is praised as the Presence of all buddhas is unfabricated effortless Presence.  
[744] There is nothing to fabricate about this effortless state.

### **Defect of Effort and Searching**

The second subdivision is the explanation of the defect of applying effort and searching, using the six bases for seeking.

**(r) "Those who cultivate views meet with the objects of their contemplation. These contemplations are separate from non-conceptual equality. The preservation of samayas makes a contemplation of non-violation. A contemplation of non-violation is separate from non-conceptual equality. Performing sacred activities makes a contemplation of accomplishment. A contemplation of accomplishment is separate from non-conceptual equality. Training on levels makes a contemplation of abiding (on a specific level). A contemplation of training is separate from non-conceptual equality. The investigation of the real condition makes a contemplation of clarity. Clarity contemplation is separate from non-conceptual equality. Clarity of wisdom makes a contemplation of understanding. Contemplation which understands clarity is separate from non-conceptual (equality)."**

The self-originated wisdom of Presence Itself transcends all fabrication and transformation. If followers of lower vehicles **cultivate** an undistracted one-pointed concentration on the meaning established by their views, they **meet with the objects of their contemplation**, which are not separated from their

conceptual frame of reference. This means that they abide in the dimensions cultivated by the contemplations of their concentrated mind. Because (these contemplations) are accompanied by their hopes, fears, struggles and affirmations, **these contemplations are separate from** meeting with the non-conceptual dharmakaya state, total bliss, **equality, beyond all conceptual** frames of reference with hopes and fears.

Specifically, followers may not understand that Presence Itself transcends preservation and violation. Attached to qualities to be rejected and accepted, they apply efforts to **preserve samayas** and **abide in attachment to non-violation** as if their life (depended upon this). [745] Followers who are **attached** to the concept of **non-violation** are **separate from the great equality** of the real condition **beyond concepts** of acceptance and rejection.

Similarly, followers who do not understand that all sacred activities in the essence of the real condition, Pure Perfect Presence, are primordially effortlessly self-perfected, may **perform sacred activities** with effort, struggle and practice and **cultivate contemplation** for the purpose of **accomplishment**. In particular, **contemplation** accompanied by concepts, such as the hope to achieve, using sacred activities, and so forth, is **separate from** the state of **non-conceptual equality**.

Followers who do not understand that there is no purification on the level of the Source, Pure Perfect Presence, may apply efforts to travel and **train on levels** and to **cultivate** a one-pointed **contemplation** for the purpose of **abiding** on the level of the goal of enlightenment. Because (this contemplation) is accompanied by attachment to the concepts and efforts of training and travel, the cultivation of this **contemplation** for the purpose of correctly **training on levels** is **separate from** the state of **non-conceptual equality**. [746]

Followers who **investigate** and analyze **the real condition** of all phenomena, just-that-ness which primordially transcends the dimension of concepts, try to **cultivate contemplation** accompanied by concepts and analyses for the purpose of **clarifying** this real condition in the dimension of perceiving mind. Their **contemplation** is not beyond concepts, such as the hope to

**clarify** the real condition in some dimension, and has the defect of **separation from** the state of **non-conceptual equality**.

The self-originated wisdom of Presence Itself, the perceiver who understands this real condition, is primordially unobscured, self-originated, uncompounded direct clarity. The *Bramze Gyepai Gyü* says:

Listen, retinue around me! [747] *Rigpa* shines clearly, beyond thought and speech. It shines clearly in the non-conceptual realm beyond ideas. *Rigpa* shines clearly beyond attachment to concepts. It shines clearly and straightforwardly, without following ideas. *Rigpa* shines clearly beyond frames of reference. It shines clearly in the realm of non-conceptual equality. *Rigpa* shines clearly beyond acting and searching.

According to the explanations of quotations like this, there is no progress other than abiding in total effortless self-luminosity, primordially beyond clarity, obscuration, transformation and change. When this is not understood, one may **cultivate a contemplation** with one-pointed concentration for the purpose of **clearly understanding** this **wisdom** of self-originated *rigpa*. But, however much the use of cause, effect, struggle and practice appear to produce a clear understanding of this self-originated wisdom, actually, because one has not transcended **concepts** of mind, for a long time one is attached (to the consideration of) whether there is **clarity** or not. [748] This **contemplation** is **separate from the non-conceptual** essence, the incommunicable transcendent state, the self-originated wisdom of *rigpa*, independent of causes, conditions and efforts. Primordial natural clear light is not a dimension of concepts.

### **Goal beyond Achievement**

The fifth subdivision is the explanation of the transcendent real condition of the source, the goal which cannot be achieved. It has three subdivisions:

- 1) one does not experience the non-dual state through the clarity of a one-pointed contemplation, but instead one produces karma to be reborn in the form realm upon which one focuses (p261);
- 2) because the self-abiding non-dual state is beyond karma and karmic tendencies, it transcends achievement and achiever (p262);
- 3) and because there is no goal to achieve, enlightenment is just a word (p263).

## **Beyond One-Pointed Contemplation**

The first subdivision is the explanation that one does not experience the non-dual state through the clarity of a one-pointed contemplation; instead, one produces karma to be reborn in the form realm upon which one focuses.

**(r) "Hey Mahasattva, listen! However clear a contemplation based upon desire, it attains (only the worldly) happiness of non-desire."**

**Hey Mahasattva, listen! However clear** and stable the cultivated **contemplation** of ordinary mind which abides in one-pointed mental concentration upon the **desire** to attain the goal of bliss by depending upon causes, effects, struggles and practices, [749] contemplation with this desire and hope to attain (the goal) using desirous struggles and practices does not realize self-originated unconditional bliss. Also, when one becomes familiar with the karmic tendencies of a contemplation without any concept at all, (one understands that) the contemplation **achieves** only the karma to produce the form realm of the worldly **happiness of non-desire**. Because this (contemplation) is a deviation from dzogchen, do not teach any cultivation, achievement, correction or modification, such as this contemplation with this desiring mind, and so forth. The *Bramze Gyepai Gyü* says:

Desirous contemplation has karmic tendencies, and these karmic tendencies control mind. This controlled (mind)

rejects bliss. But the total acceptance of non-attached bliss is the essence of the natural state. [750] The non-abiding state, with no frame of reference, transcends contemplation fixed upon a non-conceptual state. The essential meaning of emptiness is the attainment of non-desire. The natural state which transcends fabrication is the unique state of all buddhas. How could there exist desire and attachment which is other than total bliss? Contemplation which fixes upon non-attachment to anything is the supreme attachment. Because total attachment is already primordially complete, the king of attainments has no concept of acceptance and rejection.

### **Beyond Achievement and Achiever**

The second subdivision is the explanation that, because the self-abiding non-dual state is beyond karma and karmic tendencies, it transcends achievement and achiever.

**(r) "Total bliss, effortlessly complete, is received by non-conceptual desirelessness. When one does not apply contemplation, karmic tendencies are not accumulated. Self-originated wisdom is not under the control of karma."**

What is the way to attain the self-originated unconditioned bliss of the state of victorious ones of the three times? Primordially **beyond** all action and **effort**, primordial purity without the rejection of samsara and the attainment of nirvana, the **total bliss** of dharmakaya, is **already completely** self-perfected, **beyond** any **concepts**, such as hope, fear, rejection, acceptance, and so forth. [751] Because (total bliss) is attained and **received by** abiding in the realm of unfabricated absolute equality, with **no desire** for anything, **do not** now again cultivate a **contemplation** of one-pointed calm mind; rather, simply abide in realm beyond hope, fear, rejection and acceptance. Abiding in this way, one will not produce causes for higher realms, because one does **not accumulate** any **karmic tendencies** when one does not apply contemplations which produce causes for the form realm, and so

forth. The actualized, unfabricated natural state of **self-originated wisdom is not under the power of** (good and) bad **karma** and transcends causes to produce the three realms of samsara.

### **Enlightenment Is Only a Word**

The third subdivision is the explanation that, because there is no goal to achieve, enlightenment is only a word.

(r) **"This self-originated wisdom, the essence of dharmakaya, is not attained by searching, but is attained by naturally abiding. (Wisdom) transcends all benefits to be attained. 'Benefit' is just an assigned name."**

The *Tingdzog* says:

Because there is nothing to find other than this 'dharmakaya', the desire to understand is a search for one's own Presence.

Because the **self-originated wisdom** of one's Presence Itself is the primordial **essence of dharmakaya**, the essence of all phenomena, uncompounded dharmakaya, **this source is not attained by searching** elsewhere. [752] **It is realized by abiding in one's original essence** which is already primordially established. Because wisdom **transcends all benefits to be attained** and transcends realization through hope, fear, effort and struggle, any **'benefit, (like some) enlightenment'** to be realized, does not actually **exist** other than **as an assigned name**.

### **Beyond Provisional Teachings**

The sixth subdivision is the explanation of the failure by (those who follow) provisional teachings of struggle and practice to understand the meaning of the non-dual state. It has two subdivisions:

- 1) the teachings about attaining a goal are provisional teachings (p264);



- 2) and the specific characteristics taught by the three kaya teachers, such as the acceptance of the three jewels and the rejection of samsara, are provisional teachings which are very far from the state of the All-Creator (p264).

### **Beyond Attaining a Goal**

The first subdivision is the explanation that teachings about attaining a goal are provisional teachings.

**(r) "Enlightenment is just a name for the authentic state. Attaching the name 'enlightenment' is a provisional teaching and not the definitive teaching."**

**In the natural authentic state**, suchness, **'enlightenment'** does not exist except as **a name**. [753] Why is this so? Because 'ignorance' primordially does not exist in the base, there is no awakening from the sleep of ignorance. Because the self-originated wisdom of Presence Itself is spontaneously arisen, uncompounded, and primordially beyond emanation-reabsorption, there is now no (new) development of wisdom; so 'wisdom' is just an assigned name. Thus, **assigning the name 'enlightenment' is not the definitive teaching** which explains the authentic natural state of dzogchen beyond action and struggle. Name assignments are the **provisional teachings** of gradual paths by the three kaya teachers for disciples who do not have the capacity to correctly understand ati dzogchen.

### **Provisional Teachings**

The second subdivision is the explanation that the specific characteristics taught by the three kaya teachers, such as the acceptance of the three jewels and the rejection of samsara, are provisional teachings which are very far from the state of the All-Creator.

**(r) "The three kaya teachers who manifest from me assign names to the three jewels as if they existed (separate from**

**Presence): dharma, buddha and sangha. To achieve the exalted (status of the three jewels), their retinues of sentient beings who manifest from me are taught to obtain joy and happiness by accepting the sufferings (of effort). These teachings teach realization through the application of views and behavior, and are not the effortless teaching of me, the All-Creator." Thus he spoke.**

Furthermore, the **three kaya teachers who manifest from all-creating me** give provisional teachings to their retinues of disciples. [754] These teachers **assign names** to and teach the **existence** of the **three jewels** as if they were other than natural Presence Itself: **dharma**, which includes scriptures and understanding, **buddhas** of the self-perfected two benefits, and **sangha**, who have the two (categories, with the eight qualities<sup>173</sup> of) knowledge and liberation. They teach that these three jewels are the most powerful and **exalted** dimensions in the three worlds. As the cause to **achieve** the status of these jewels, they explain the vehicles of cause and effect **to their retinues of sentient beings who manifest from my all-creating tsal energies**. If disciples correctly follow these vehicles, they are said to attain the status of the goal of the three jewels, so that they arrive in the situation of **joy and happiness**. This means that they are taught to readily **accept the sufferings** of rejection, acceptance, effort and practice. [755] The (teachers) **say that there is no higher happiness than this** attainment of the goal through the paths of their specific vehicles. But, actually, it has been said that:

Buddha, dharma and sangha abide primordially and perfectly in natural Presence.

Because the three jewels do not exist other than as natural Presence Itself, no effort or struggle is needed. By recommending the

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<sup>173</sup> Sangha has eight qualities. The first set of four qualities consists of knowledge about how things are, knowledge about how things appear, knowledge about buddhism, and knowledge. The second set consists of liberation from the obscurations of desires, liberation from obstructing obscurations, liberation from inferior obscurations, and liberation.

**application** and practice of **various** methods, such as **views and behaviors** other than this (natural Presence), **these teachings** which teach the existence of the three jewels to now be **attained** give **teachings** with only provisional meaning. These teachings are **not the definitive teaching of my all-creating** Pure Perfect Presence **beyond** struggle and effort. **Thus he spoke.**

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-first chapter, which explains *No Travel on Paths*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the fifty-first chapter, which explains *No Travel on Paths*.** [756]

## Chapter 52 - *Effortless Dzogchen beyond Desire*

Chapters fifty-one to fifty-three summarize the knowledge. Chapter fifty-two explains that the primordially self-perfected essence is not realized through practices, considerations, actions and struggles, because the enlightenment of the primordially pure base is already self-perfected, beyond discarding, adopting, efforts and achievements. It has two subdivisions:

- 1) the brief explanation (p267);
- 2) and the extensive explanation (p267).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, taught desireless, effortless perfection.**

Primordially pure Presence Itself abides as the self-perfected essence of the three kayas. There is no ultimate journey other than this. After explaining that there is no path to travel, **then the All-Creating King, Pure Perfect Presence, taught that all phenomena are perfected** as the state of primordial direct enlightenment in the space-like dimension of Presence Itself, self-originated wisdom, uncompounded dharmakaya, **without** dependence upon **effort** and struggle. [757] He taught the principle of unfabricated absolute equality, **beyond** any negation, affirmation, hope or fear, such as rejecting the undesirable and readily accepting the **desirable**.

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has five subdivisions:

- 1) the abandonment of attachment and achievement, because phenomena are beyond action (p268);
- 2) the defect of being governed by dualism (p279);
- 3) the rationale for non-duality (p281);

- 4) the details of wisdom (p285);
- 5) and all phenomena are Presence Itself, self-originated wisdom (p288).

## **Beyond Attachment**

The first subdivision is the explanation of the abandonment of attachment and achievement, because phenomena are beyond action. It has eleven subdivisions:

- 1) the abandonment of attachment (p268);
- 2) the evil of creating attachment (p269);
- 3) the way to transcend cause and effect (p270);
- 4) the defects and qualities of the existence and non-existence of aspirations (p271);
- 5) meditation is attachment (p272);
- 6) there is no realization through creating enlightenment (p273);
- 7) achievements and desires are obstacles to freedom (p274);
- 8) non-correction is the state of enlightenment (p275);
- 9) the essence of the state transcends meditation sessions and breaks from meditation sessions (p276); [758]
- 10) how one realizes the state (p277);
- 11) and non-fixation is dharmakaya, beyond discarding and adopting (p277).

## **Beyond Desire**

The first subdivision is the explanation of the abandonment of attachment.

**(r) "Hey Mahasattva! If you want to realize all phenomena (of the path and fruit), do not apply the level of desires."**

**Hey Mahasattva! If you desire to realize all phenomena** of the path, such as view, meditation, behavior, and so forth, and all phenomena of the fruit, such as kayas, wisdoms, and so forth, since all qualities of the path and goal are, like the sky and the sun, primordially beyond union and separation in the dimension of dharmadhatu, Pure Perfect Presence, and since these qualities

cannot be obscured in the future by mind's cloud-like hopes, fears, struggles and practices, **do not apply the level of these desires**. Agreeing with this principle, both the Omniscient One and Garab Dorje say:

The ultimate sun of self-originated *rigpa* may be obscured by either clouds of white virtue or clouds of black non-virtue. The harvest of the six types of beings is produced by the seeds of samsara, and beings are tormented by the lightning of attachment to acceptance, rejection, effort and struggle [759] in the fields of the continuous rains of the joys and sorrows of illusory appearances,

Thus one should abide in unfabricated absolute equality, beyond hope, fear, rejection and acceptance. The *Dütsi Chüthig* says:

Do not apply struggle, practice and effort for what primordially exists in oneself. I explain that (enlightenment) self-abides, beyond hope. Vajrasattva, understand this! Knowing the naturally pure view, you should not look with a view. Knowing the naturally pure meditation, you should not cultivate meditation. Knowing the naturally pure behavior, you should not apply behavior. Knowing the naturally pure goal, you should not achieve fruit. Knowing my state of the three kayas, you should not achieve the three kayas. [760]

### **Evil of Attachment**

The second subdivision is the explanation of the evil of creating attachment.

**(r) "Minds which desire (accomplishment) reject everything, without accomplishing."**

If one applies this level of attachment and passionate desires, what happens? These **minds which** try to accomplish their **desires**, using struggles based upon hope and fear, applying

the views, meditations and behaviors of followers of the lower vehicles of cause and effect, **reject everything without** realizing or **accomplishing** in their mind-streams any of the qualities of the path and fruit. The *Dütsi Chüthig* says:

When you reject the three poisons, you reject me. When you attain the five kayas, you reject me. When you reject the five poisons, you reject me. When you reject ignorance, you reject me. When you achieve wisdom, you reject me. When you reject concepts, you reject me. When you achieve the real condition, you reject me. When you reject samsara, you reject me. When you achieve nirvana, you reject me. When you reject sentient beings, you reject me. When you achieve enlightenment, you reject me. [761] When you reject self and other, you reject me. When you achieve selflessness, you reject me. When you achieve impartiality, you reject me. When you reject enemies and friends, you reject me. When you achieve non-duality, you reject me. When you achieve clarity, you reject me. When you consider a view, you reject the real condition. When you cultivate meditation, you reject the real condition. When you apply behavior, you reject the real condition. When you preserve samayas, you reject the real condition. When you perform sacred activities, you reject the real condition. When you travel on paths and levels, you reject the real condition. When you achieve the fruit, you reject the real condition.

Because there is nothing to reject, accept, negate or affirm in Pure Perfect Presence, the actions of rejection, acceptance, negation and affirmation contradict the state beyond rejection and acceptance. Thus, these actions reject this (Presence).

### **Transcendence of Cause and Effect**

The third subdivision is the explanation of the way to transcend cause and effect. [762]

(r) **"Because this (Presence) transcends cause and effect, do not apply causes with the desire (to attain some) goal. One realizes by abiding in the essence of the non-conceptual state."**

**Because this** Source, Pure Perfect Presence, is self-originated and uncompounded and constitutes totally self-perfected dharmakaya, the essence of direct perfect enlightenment, Presence **transcends cause, effect**, struggle and practice. Thus **one should not** use hope, fear, effort and struggle to **apply causes**, such as accepting virtue, rejecting evil, and so forth, **with the desire to attain** the status of **some** enlightenment **goal** other than the primordially enlightened state of natural Presence. When one does not recognize the primordial enlightenment of natural Presence, nothing is discovered by searching for some other goal.

For these reasons, understand and definitively realize that natural Presence is primordial enlightenment, dharmakaya, the All-Creating King. (This enlightenment) is not produced by mind's hopes, fears, efforts and struggles. **By abiding in the essence of non-conceptual** absolute equality, **one** concretely **realizes** that the self-originated wisdom of primordial natural Presence Itself is the enlightened state of dharmakaya, the All-Creating King. [763] The *Chöying Dzö* says:

When one becomes familiar with the key point that primordially pure dharmakaya transcends effort and struggle, enlightenment manifests again in primordial enlightenment. This is the teaching of the unsurpassable vajra essence.

### **Defect of Aspirations**

The fourth subdivision is the explanation of the defects and qualities of the existence and non-existence of aspirations.

(r) **"Contemplation based upon desire rejects all (qualities). Non-desire realizes all (qualities)."**



For these reasons, no matter how many efforts (one applies), such as the cultivation of a **contemplation** accompanied by **desire**, struggle and achievement, the preservation of samayas, the performance of sacred activities, travel and purification on levels and paths, and so forth, **all** primordially perfect qualities are not attained, because there is no progression from some earlier (status). Not only that, but, as when the sun is obscured by clouds, (the qualities) are **rejected** because of obscuring mental attachments to cause, effect, rejection and acceptance. [764] When one abides with carefree effortlessness in the unfabricated natural realm **beyond** any of mind's **desires**, such as the desire to abandon samsara, the desire to achieve nirvana, and so forth, one attains and easily **realizes all** qualities of the self-abiding Source which transcends the clouds of hope, fear, effort and practice. The *Lado Sangwai Khorlo* says:

When one desires something superior to self-originated wisdom, any ideas which arise are the disease of struggle. When there is no desire for what self-arises, one transcends phenomena. One does not desire (what arises) and one does not reject it. One does not have desire for the future. One transcends desire in the three times. When desires are transcended, one abides in effortless space.

### **Meditation Is Attachment**

The fifth subdivision is the explanation that meditation is attachment.

**(r) "Contemplation is attached to desires. Desires are not the authentic state. The authentic state does not exist as an object."**

When, not understanding that the natural state of dzogchen transcends distraction and meditation, one cultivates **contemplation**, using ideas, forms, and so forth, one is **attached** to nothing other than mind which **desires** to attain the fruit of whatever is meditated. [765] Because this mind with these **desires**

views samsara and nirvana in terms of rejecting bad and accepting good, there is **no** (experience of the) natural **authentic state** of the absolute equality of the real condition. What is this natural **authentic state**? Because the authentic state is beyond all conceptual limitations and transcends all frames of reference, it **does not exist as an object** which can be explained with a conceptual reference, saying, 'This is it'. The *Rübal Tsagyü* says:

Just-that-ness has no form or color. There has never been an explanation of the meaning of emptiness which transcends limitations, such as 'This is it'. This state beyond ideas is the Mind of buddha. No buddha can explain, 'It is like this'. [766] Just-that-ness transcends the limitations of explanation and communication.

### **Non-Creation of Enlightenment**

The sixth subdivision is the explanation that there is no realization through creating enlightenment.

(r) **"(Although it is hoped that) all applied activities achieve the self-perfected state beyond efforts, effortless self-perfection is not realized by applying (efforts). (Presence) is unproduced and primordially self-perfected."**

Although it is hoped that **all actions which apply** struggle and practice, such as the cultivation of contemplation by followers of lower vehicles, now **achieve** the primordially **self-perfected** primordial enlightenment of Presence Itself **beyond the efforts** of cause, effect, acceptance and rejection, this self-originated wisdom of Presence Itself, with its nature of **effortless self-perfection, is not realized by applying efforts**. Why not? Because (Presence) **is unproduced and primordially self-perfected**. The *Nyingpo Döngyi Gyü* says:

Because the treasure of *rigpa*, beyond union and separation in the three times, is unfabricated and self-perfected, it is beyond efforts. Because *rigpa* is devoid of conceptual

frames of reference, it is beyond distraction. Because *rigpa* is unique and self-originated, it is beyond parts and quantity. Because *rigpa* is the non-dual *thigle*, it transcends travel. [767] Because *rigpa* manifests as Presence for the benefit of beings, actions are already completed. Because *rigpa* is completely self-perfected, there is no goal to achieve. Because *rigpa* is unborn and completely pure, there are no obscurations to purify. Because *rigpa* is unproduced and naturally complete, it transcends sacred activities. When one understands this, everything is (already) accomplished and perfected. Thus one abides in the unique *thigle* of total perfection.

Because (*rigpa*) is effortlessly and primordially self-perfected, it is (already) accomplished, beyond all actions and efforts.

### Desires Are Obstacles

The seventh subdivision is the explanation that achievements and desires are obstacles to freedom.

**(r) "Because desire rejects all (qualities of primordial enlightenment), it is the supreme obstacle to realization. Contemplation accompanied by desires (develops) karmic tendencies, and mind is controlled by these karmic tendencies. Controlled (mind) rejects bliss. When (mind) is not controlled, all bliss is realized in the essence of the authentic state."**

Because the application of struggle and practice with the **desire** to achieve some goal other than the primordial effortless, self-perfected, self-originated wisdom of Presence Itself is nothing other than the **rejection of all** qualities of the self-abiding Source, **it is the supreme obstacle to realization** of the natural state of the real condition of total perfection. The accumulation of **karmic tendencies** through cultivating **contemplation accompanied by** hopes, **desires**, negation and affirmation directs one towards higher realms but blocks the experience of the self-face of all-creating Pure Perfect Presence. [768] How is this so? **Mind is controlled in**

a one-pointed way **by the karmic tendencies** of the cultivation of one-pointed non-conceptual contemplation. Although the movements of thoughts are blocked, this is not the self-abiding contemplation of *rigpa*. **Controlling** mind in a one-pointed way like this **is the absolute rejection of** the effortless state of **bliss**. If one does not apply anything, such as hope, fear, rejection, acceptance, and so forth, and if one does **not control** mind with one-pointed (fixation) upon an object, and if one does not do anything to deviate from natural freedom, such as following after some view, intentionally negating, and so forth, then one realizes and naturally **receives** the source of **all bliss**, dharmakaya beyond all diseases of effort. [769] It is said that, when one does not apply any negation, affirmation, effort or struggle regarding any of the phenomena of samsara and nirvana, one abides **in the essence of the unfabricated authentic state**. The *Dochu* says:<sup>174</sup>

All conceptual wisdoms reject bliss, because effort and practice have not been transcended. Trying to follow the unmistakable path to this level beyond effort and practice, one may struggle to engage teachings which depend upon the manifestation of faith. Thus it is said that followers reject bliss. Dzogchen meditation is bliss beyond struggle and practice.

### Non-Correction

The eighth subdivision is the explanation that non-correction is the state of enlightenment.

**(r) "This unfabricated authentic state is the unique state of all buddhas."**

Thus, this real condition, the wisdom of the Source, the natural original condition, remains naturally in the **authentic state**. This state **without** any **fabrication** by conceptual mind is the

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<sup>174</sup> Folio 10a in topic 2 of *sde dge* edition of *chos thams cad rdzogs pa chen po byang chub kyi sems su 'dus pa'i mdo*.

**unique** self-originated, unchanging, real **state of all buddhas**. [770]  
The *Namkhai Tha Dang Nyampai Gyü* says:

Buddhas are beyond fabrication. Any fabrication is provisional teaching. The essence of unfabricated wisdom is said to be the supreme definitive teaching.

### **Beyond Meditation Sessions and Breaks**

The ninth subdivision is the explanation that the essence of the state transcends meditation sessions and breaks from meditation sessions.

**(r) "There is nothing other than total bliss. How could there exist (the duality of a) desired (object) and a grasping (subject)? The non-abiding state transcends concepts. The non-conceptual state transcends attachments."**

The unfabricated natural state of the real condition, the self-originated wisdom of *rigpa*, transcends all sensations of suffering. **There is nothing other than** the wisdom of non-conceptual dharmakaya, abiding as the essence of **total bliss**. **How could there exist** the duality of mind's **desired** object which is eagerly apprehended **and** subjective mind which conceives and **grasps**? All phenomena primordially transcend birth. Thus all apparent objects are primordially totally empty and do **not abide** in any conceptual limitation. Also, there is **no** dualistic subject with some referential **concepts**. [771] One **transcends** all **attachments** to hope, fear, rejection and acceptance, such as when one cultivates a contemplation to fix mind one-pointedly upon **the non-conceptual state** of perceiving mind. For a practitioner who understands that the real condition beyond the duality of object and mind is simply a description of just-that-ness, everything manifests in total bliss and arises as the unobstructed continuity of the real condition, and there is no distinction between practice sessions and breaks or between contemplation and post-contemplation. Day and night, one remains in realm of the unique total, pervasive, equal real condition.

## How Does One Realize?

The tenth subdivision is the explanation of how one realizes the state.

**(r) "The actual essence of emptiness is realized beyond desire."**

The self-originated wisdom of Presence Itself has the nature of primordial enlightenment. How does one realize the principle of self-originated wisdom, the **essence**, the **actual** natural state, the real condition of the existential **emptiness** of any object or subject? [772] (This principle is realized) without the accomplishment of anything, such as the renunciation, interruption, purification or transformation of the lower vehicles. This principle **is realized beyond** even the smallest quantity of hope, fear or **desire**. The advice is to not apply any hope, fear, struggle or practice. The *Longchen Rabjam* says:<sup>175</sup>

Because *rigpa* beyond origination and cessation arises everywhere, it is all-pervading. Because it is all-pervading, it has no limitations. Because it does not fall into limitations, who could be benefited by whom? Who could be harmed by whom? Because earlier and later do not exist, whatever is done within cause and effect transcends cause and effect. Because cause and effect do not exist, samsara and nirvana do not exist. Because samsara and nirvana do not exist, enlightenment does not exist. Whoever desires a goal turns his back on the authentic state.

### Non-Fixation

The eleventh subdivision is the explanation that non-fixation is dharmakaya, beyond discarding and adopting.

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<sup>175</sup> Folio 63 in chapter 25 of the *sde dge* edition of the *Longchen Rabjam Tantra*.

(r) "Contemplation which is not attached to anything is the supreme attachment. Because everything (of samsara) is already (liberated) and everything (of nirvana) is primordially perfected, supreme realization has no concept of rejection and acceptance."

**Without** and beyond all **attachment to anything**, such as object, subject, good, bad, acceptance, rejection, and so forth, [773] one concretely realizes unfabricated, natural total contemplation beyond the duality of distraction and meditation. The essence of Presence Itself is beyond union and separation, like moisture in water. Because **this contemplation** transcends attachment to mind's ideas, it does not reject, but, rather, attaches to the authentic natural state which is never separate from the essence of the real condition. Because this contemplation attaches without attachment, it is said to be the **supreme attachment**. All phenomena of dualistic samsara are **already** primordially liberated in the unborn dimension of empty *rigpa*. All phenomena of nirvana, such as kayas, wisdoms, and so forth, are already **primordially perfected** beyond effort. When one transcends mind, with its meditation and meditator, and does **not conceive** the principle of a contemplation which uses hope, fear, effort or struggle to **reject** observed objects and [774] **accept** one-pointedness, one does not fall away from the realm which recognizes the real condition. This is said to be the highest **supreme realization** of contemplation. The *Longchen* says:<sup>176</sup>

Beyond objects and beyond searching, just-that-ness never becomes something else. It is not contaminated by the defect of attachment. Because natural supreme awareness maintains no dimension as the reference point, it does not produce the dualistic attitude of attachment and aversion. Because meditation and non-meditation do not exist in the dimension beyond concepts, there is no falling away from the dimension of knowledge.

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<sup>176</sup> Folio 37 in chapter 14 of the *sde dge* edition of the *Longchen Rabjam Tantra*.  
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## Defect of Being Governed by Dualism

The second subdivision is the explanation of the defect of being governed by dualism. It has three subdivisions:

- 1) the authentic condition is not experienced through meditations, with their many methods (p279);
- 2) the natural state is not experienced through the rejection of samsara and the acceptance of nirvana (p279); [775]
- 3) and Presence Itself is not experienced by consciousnesses which accept pleasure and reject pain (p280).

## Defect of Meditation

The first subdivision is the explanation that the authentic condition is not experienced through meditations, with their many methods.

**(r) "Hey Mahasattva! Because the unique state is obscured by the cultivation of various (methods), any contemplation applied to clarify (the state) is not (dzogchen) contemplation."**

**Hey Mahasattva!** Because the non-conceptual state of the **unique** self-originated wisdom of the dzogchen natural state of the real condition is **obscured by the cultivation of various** methods to follow paths, such as view, meditation, samayas, and so forth, **any contemplation**, with or without characteristics, **applied to stabilize and clarify** the state **is not** the total self-abiding **contemplation** of dzogchen which does not depend upon action and struggle.

## Defect of Rejecting Samsara and Accepting Nirvana

The second subdivision is the explanation that the natural state is not experienced through the rejection of samsara and the acceptance of nirvana.



(r) **"Unique just-that-ness cannot be separated into the duality of buddhas and sentient beings."**

All phenomena of samsara and nirvana are the essence of the **one** indivisible **just-that-ness** of the real condition which **cannot be separated into the duality of good buddhas and bad sentient beings**. [776] Because beings with the desire to attain some buddha state which is separate from the self-originated wisdom of Presence in the mind-stream of sentient beings do not understand the essence of the absolute equality of samsara and nirvana, the natural state of the real condition, this desire is said to be a defect which obscures the dzogchen path.

### **Defect of Accepting Pleasure and Rejecting Pain**

The third subdivision is the explanation that Presence Itself is not experienced by consciousnesses which accept pleasure and reject pain.

(r) **"After (followers of lower vehicles) distinguish a duality of pleasure and suffering, they are taught to readily accept pleasure and to abandon bad (causes of suffering). These (provisional teachings) contradict the definitive teaching."**

Because all manifestations of pleasure and suffering in the dimension of the just-that-ness of the real condition are *tsal* energy manifestations of the one Presence Itself, the state transcends good, bad, acceptance and rejection. Followers of lower vehicles do not understand this, so they **distinguish dualities of good and bad**, such as (the duality of) **pleasure and suffering**. **They are taught to readily accept all pleasurable cause and effect. They are taught to abandon suffering, together with the bad causes of suffering**. Because these (provisional teachings) **contradict the definitive teaching** which explains that all phenomena are the essence of the one Pure Perfect Presence beyond rejection, acceptance, differentiation and exclusion, [777] they do not

understand the natural state of Presence Itself beyond fabrication, transformation, rejection and acceptance. The *Dochu* says:<sup>177</sup>

The totally pure real condition has no duality of sentient being and karmic vision. It has no duality of vessel and contents. It has no duality of buddhas and sentient beings. It has no phenomena classified as outside or inside. The essence of the phenomena of emptiness cannot be established by the affirmation or negation of the existence (of any phenomenon). The state which is not anything cannot be perceived. The affirmation of the existence of this (state) constitutes the failure to understand the essential meaning. No desirable object named 'non-existence' can be perceived. The path of space cannot be perceived when one fails to understand unborn phenomena. When this (failure) obscures the unique (state), the non-conceptual abode is not experienced.

### **Rationale for Non-Duality**

The third subdivision is the explanation of the rationale for non-duality. It has five subdivisions: [778]

- 1) pleasure and pain are identical in primordially pure enlightenment (p281);
- 2) samsara and nirvana are identical in the essence of Presence (p282);
- 3) all phenomena of the universe have an identical nature (p283);
- 4) true and false are identical *rolpa* energy manifestations of mind (p284);
- 5) and dualism is the root of suffering (p284).

### **Pleasure and Pain Are Identical**

The first subdivision is the explanation that pleasure and pain are identical in primordially pure enlightenment.

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<sup>177</sup> Folio 6b-7a in topic 1 of *sde dge* edition of *chos thams cad rdzogs pa chen po byang chub kyi sems su 'dus pa'i mdo*.

(r) **"Hey Mahasattva! Do not create dualities in the one (state). Pleasures and sufferings are the one Pure Perfect (Presence)."**

**Hey Mahasattva!** Because all phenomena encompassed by the outer and inner universe, however they appear, are **one** essence in the dimension of primordial purity, Samantabhadra, total bliss, all-creating Pure Perfect Presence, there is the general statement, '**Do not create dualities**', such as (the duality of) good and bad, acceptance and rejection, and so forth. Specifically, because all manifestations of pleasures and sufferings, such as the **pleasures** of gods and higher realms, the **sufferings** of hell and lower realms, and so forth, are the **one** indivisible essence of *rigpa*, **Pure Perfect Presence**, there is no need to accept or reject. No pleasures or sufferings actually exist other than as specific names assigned as the result of the grasping nature of the minds of sentient beings. [779] The *Longchen Rabjam Tantra* says:<sup>178</sup>

On the effortless level of Samantabhadra, samsara is all-good and nirvana is (all-)good. In the all-good dimension, samsara and nirvana have never existed. Manifestation is all-good and emptiness is all-good. In the all-good dimension, manifestation and emptiness have never existed. Birth and death are all-good. Pleasure and suffering are all-good. In the all-good dimension, pleasure, suffering, birth and death have never existed. Self and other are all-good. Eternalism and nihilism are all-good. In the all-good dimension, self, other, eternalism and nihilism have never existed. Because this dimension is beyond bondage and liberation, it primordially transcends negation and affirmation.

### **Samsara and Nirvana Are Identical**

The second subdivision is the explanation that samsara and nirvana are identical in the essence of Presence.

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<sup>178</sup> This quotation is not found in the *Longchen Rabjam Tantra*.

(r) **"Buddhas and sentient beings are one in Presence."**

The *Tingdzog* says:

Because buddha as the effect and sentient being as the cause have the same flavor, one does not manifest from the other. The essence of both is identical in the dharmakaya of natural Presence.

According to this quotation, there is no situation of cause and effect in which **buddhas** newly manifest because sentient beings practice paths. There is no buddha other than the clear light wisdom of Presence in the present mind-stream of **sentient beings**. [780] But when this state is not recognized, sentient beings nominally appear through the movements of the karmic winds of *rigpa's tsal* energies. Actually, because both samsara and nirvana are nothing other than the essence of dharmadhatu, Pure Perfect Presence, they are **one in natural Presence**. Thus one should understand the essence of the absolute equality of conditioned (samsara) and peaceful (nirvana), without conceiving samsara to reject and nirvana to accept.

### **Phenomena Are Identical**

The third subdivision is the explanation that all phenomena of the universe have an identical nature.

(r) **"The inanimate appearances and the animate beings (of the universe) are the one real condition."**

Similarly, all phenomena encompassed by the container and contents of the universe, such as the **inanimate appearances** which constitute the five outer elements and the **animate beings** who constitute the five inner aggregates,<sup>179</sup> are not something

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<sup>179</sup> The five aggregates are physical form, feelings, concepts/sense perceptions, karmic formations, and consciousness. Tantric practitioners consider that it is necessary to transform the five aggregates into the five buddhas.

different, but are the *tsal* energy manifestations of the **one real condition**, Pure Perfect Presence. [781] The *Ngama* says:

There have never existed any phenomena which are other than natural Presence.

All outer and inner phenomena, however they appear, are said to be the essence of the totally pure universe, without the existence of even the smallest particle of dualistic character.

### **True and False Are Identical**

The fourth subdivision is the explanation that true and false are identical *rolpa* energy manifestations of mind.

**(r) "Truth and falsehood are equal in the real condition."**

Furthermore, what seems to be the **true**, authentic natural state and what seems to be **false**, relative, illusory appearances are just conceptual labels. In the realm of the absolute **equality of the real condition**, both labels are just the *rolpa* energy of mind, with the same essence, whether equally true or equally false. About this principle, the *Longchen* says:<sup>180</sup>

Why is there the dimension which undermines the two extremes of existence and non-existence, (and maintains) [782] the impartiality of self and other and the primordial equality of false and true? Because stainless *rigpa* never falls into limitations.

### **Dualism Is the Root of Suffering**

The fifth subdivision is the explanation that dualism is the root of suffering.

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<sup>180</sup> This quotation does not occur in the *Longchen Rabjam Tantra*.

(r) **"Do not accept pleasure and do not reject suffering. When one abides naturally, everything is (already) perfected. Attachment to pleasure is suffering."**

As explained above, because all dualistic phenomena, such as pleasure and suffering, and so forth, are the essence of the one non-dual total equality, **do not** readily **accept pleasure** with attachment and desire **and do not reject suffering** because mind is not pleased and wants it to stop. **When one abides naturally** in the realm of absolute equality beyond rejection and acceptance, without doing any rejection, acceptance, negation or affirmation, **everything is** already primordially **perfected**. If this is not understood and one is obsessed with and **attached to pleasure** because one differentiates pleasure and suffering, and if one readily accepts and practices (paths) based upon meditation, achievement, effort and struggle, there is no attainment of the total bliss of Presence Itself. Rather, because primordial self-perfection is obscured by mind's dualistic hopes and fears, **there is** again the torment of **suffering** and the disease of struggle which does not become understanding. [783] The *Tingdzog* says:

There is no enlightenment based upon pleasure and happiness which is separate from the state of understanding natural Presence. For this reason, when no cause is conceived, there is no effect. Striving for emptiness, one rejects the water in the lake. This (striving) is like a deer chasing after the water seen in a mirage. Whoever rejects the state of non-meditation by meditating does not find enlightenment, but increases their suffering.

According to this quotation, one should abide naturally, beyond fabrication, in the realm which precisely knows Presence Itself, without applying any negation, affirmation, hope or fear.

### **Details of Wisdom**

The fourth subdivision is the explanation of the details of wisdom. It has two subdivisions:

- 1) self-originated non-conceptual wisdom is not conditioned by karma and karmic tendencies (p286); [784]
- 2) and (contemplations with) concepts of the six consciousnesses and their conditions cause the accumulation of karma and karmic tendencies (p287).

### Wisdom Is beyond Karma

The first subdivision is the explanation that self-originated non-conceptual wisdom is not conditioned by karma and karmic tendencies.

**(r) "Self-originated wisdom is total clarity beyond concepts. Because wisdom does not accumulate karmic tendencies, how could it be conditioned by karma?"**

All appearances, such as samsara, nirvana, pleasure, suffering, and so forth, are the *rolpa* energy of the one Presence Itself. What is the essence of the self-originated wisdom of Presence Itself which transcends negation, affirmation, rejection and acceptance? Because the self-originated wisdom of *rigpa*, the real condition of all phenomena, transcends all speech, thought and communication, it is the natural uncompounded state beyond transition and change. Because wisdom is **all**-pervading like the sky and is not obscured by dualistic karma and emotions, it is always natural clear light, beyond the distinction between **clarity** and obscurations. **Because** wisdom is naturally **beyond concepts**, it is not conditioned by either the defects or the qualities of samsara and nirvana. **Self-originated wisdom** beyond all causes and conditions, the primordial authentic natural state of the real condition, [785] is the genuine All-Creating King, dharmakaya, the unchanging light, victorious enlightenment which has never experienced illusion. The *Menngag Nyinggi Gongpa* says:

This clear empty essence of natural wisdom, *rigpa*, is Samantabhadri, the real condition, exactly the empty clarity now, which does not exist with any substance or qualities. The vivid emptiness of natural *rigpa* does not fall into

nihilistic nothingness, but this brilliant, clear natural awareness is Samantabhadra *rigpa*. The indivisibility of the empty essence of natural *rigpa* and the vivid clarity of natural awareness is dharmakaya enlightenment.

The natural, genuine meditation of the self-originated wisdom of this *rigpa* has always abided continuously, like moisture in water or heat in fire. [786] Because wisdom does not depend upon the ordinary calmness of a controlled mind and transcends the movements of concepts, it does not accumulate karmic tendencies which produce the three realms. **How could wisdom be conditioned by the karma of white virtue and black non-virtue? Wisdom is unchanging.**

### Contemplation beyond Concepts

The second subdivision is the explanation that (contemplations with) concepts of the six consciousnesses and their conditions cause the accumulation of karma and karmic tendencies.

**(r) "Wisdom contemplations with concepts of cause and effect have the karmic tendencies of conceptual wisdoms. Because these wisdoms are governed by karmic tendencies, do not cultivate conceptual wisdoms. When one cultivates conceptual wisdoms, one is separate from non-conceptual equality and one is consumed by the disease of struggling contemplations."**

Like the great ocean, the Pure Perfect Presence of *rigpa* transcends movement. The six sense consciousnesses and their interdependent objects are wisdom which arises from *tsal* energies, like waves in the ocean. In particular, conceptual mental consciousness **conceives** and analyzes outer and inner dimensions, with such actions as accepting and rejecting good and bad **causes and effects**, distinguishing between bad ideas and good **wisdom**, cultivating **contemplation**, and so forth. Consciousness may have the **concept**, 'It is wisdom if one recognizes and follows the path,



but (it is not wisdom) if one does not recognize and does not follow the path.' [787] In terms of the essence, because these dimensions are nothing other than self-originated **wisdom**, we speak of 'the wisdom of *rolpa* energies arising as *tsal* energies'. But when there is no recognition (of the immediacy of wisdom), after accumulations of various immutable virtuous and non-virtuous actions, as defined by ordinary concepts, various **karmic tendencies** which produce the three realms are distributed in the dimension of the universal base. Then consciousness **has** the tendency to again uninterruptedly produce and increase similar types of concepts. The *Lado* says:

Pure Perfect Presence is not mind's idea. Phenomena conceived and analyzed (by mind) are conceptual wisdom. Because self-originated wisdom self-arises and transcends these (concepts), do not place hope in phenomena which are conceived and analyzed by mind.

**Because these wisdoms** which arise as *tsal* energies **are conditioned by karmic tendencies**, do not (mistakenly) consider that these (conceptual wisdoms) are the genuine self-originated wisdom, and **do not cultivate** these (conceptual) **wisdoms** which depend upon conditional **concepts**. [788] **When one cultivates** the realm of some undistracted one-pointed **wisdom** with a **conceptual** character, **one remains separate from the** naturally abiding state of the primordial **non-conceptual** absolute **equality** of self-originated wisdom. Because **one is** thus **consumed by the disease of struggling contemplation** which gives importance to the discursive movements of thoughts, it is said that the most important point is to recognize the fundamental state of self-originated wisdom.

### Everything Is Wisdom

The fifth subdivision is the explanation that all phenomena are Presence Itself, self-originated wisdom. It has five subdivisions:

1) everything is Pure Perfect Presence (p289);

- 2) the various manifestations in the universe are the *rolpa* energies of the one authentic condition (p290);
- 3) the identity of samsara and nirvana in the real condition constitutes the knowledge of enlightenment (p291); [789]
- 4) Presence Itself, self-originated wisdom, was self-perfected before anything existed and is praised by the victorious ones (p292);
- 5) and the root of the eighty-four thousand doors to the teachings is Pure Perfect Presence (p294).

### **All Is Presence**

The first subdivision is the explanation that everything is Pure Perfect Presence.

**(r) "Hey Mahasattva! I, the All-Creator, am Pure Perfect Presence. Because everything is Pure Perfect Presence, there exists nothing other than Pure Perfect Presence."**

**Hey Mahasattva! I** am known as the **All-Creating King**, dharmakaya, who teaches all three victorious kayas. I am the all-pervading state beyond transition and change, the essence of **Pure Perfect Presence**, the *rigpa* of sentient beings, who do not exist as something else. Although the Pure Perfect Presence of *rigpa* can be differentiated, as explained previously, on the basis of types - essence, *tsal* energy and *rolpa* energy, really, just as **all** waves are not something other than the ocean, all phenomena encompassed by the universe of samsara and nirvana, the *rolpa* energy which arises from the *tsal* energy of the Source, **Pure Perfect Presence**, are exactly the essence of Pure Perfect Presence. There does **not exist** even one phenomenon from among **all** phenomena which is **other than** the Source, **Pure Perfect Presence**. Understand that all phenomena are the essence of Pure Perfect Presence. [790] The *Lado* says:

The separation between all phenomena is decisively eliminated in Pure Perfect Presence. When there is certainty beyond ideas, without viewing or meditating,

there is certainty that self-originated wisdom manifests (all phenomena).

According to this quotation, one should transcend concepts in the essence of unique self-originated wisdom, which transcends rejection, acceptance, negation or affirmation of any phenomena.

### **Universe Is the Authentic Condition**

The second subdivision is the explanation that the various manifestations in the universe are the *rolpa* energies of the one authentic condition.

**(r) "The varieties of phenomena which emanate from Presence manifest as various emanations everywhere: forms of sentient beings, shapes, colors, and so forth. Appearances manifest in accord with (each disciple's specific) beliefs (about the appearances). These (appearances) are the emanations of the *thugje* energies of wisdom. These (appearances) never move away from the natural real condition."**

Because all phenomena are *rolpa* energies which **emanate from** the *tsal* energies of the one Pure Perfect **Presence**, all varieties of apparent **phenomena** encompassed by the universe arise as the *rolpa* energies of appropriate emanations from the dimension of the Mind of the All-Creating King, dharmakaya. The **various emanations** of the universe **which manifest everywhere** appear as the various types of inanimate matter of the outer container, [791]the different **forms of sentient beings** as the contents (of the container), **shapes** - such as square, half circle, and so forth, **colors** - such as green, yellow, white, red, and so forth, as well as everything big and small, good and evil, and so forth. All these **appearances manifest in accord with** the condition, capacity and interest of each disciple, depending upon the disciple's motivations and **beliefs** about these appearances.

Specifically, words are assigned to sentient beings, such as birds, deer, and so forth, who have the power of belief, as well as to non-sentient (matter), such as trees, rivers, sky, and so forth. As

explained previously, the state of non-conceptual absolute equality displays (to beings) on the basis of these words. Thus all **these** things of the universe - the outer and inner phenomena which appear in various ways - **are said to be emanations** of the *tsal* energies of the *thugje* energies of total self-originated wisdom. [792] From the very moment that **these** various emanated *rolpa* energies manifest, they are the essence of the one real condition. They primordially abide in the realm of Pure Perfect Presence and they **never**, for even an instant, **move away from the natural real condition**.

Because the three kayas are primordially beyond union and separation, the whole universe, as the essence of emanation, is the essence of dharmakaya and sambhogakaya. The *Longchen* says:<sup>181</sup>

Because the six types of beings from the four modes of birth<sup>182</sup> are buddha emanations, there is nothing to negate in Pure Perfect Presence. Because the four elements - earth, water, fire and air - are bhagavans who benefit beings, they are directly manifest sambhogakaya, and there is nothing to negate in Pure Perfect Presence. Because dharmakaya is directly manifest in the dimension of space, beyond references and without qualities, [793] dharmakaya is the essence of Pure Perfect Presence.

### Samsara and Nirvana Are Identical

The third subdivision is the explanation that the identity of samsara and nirvana in the real condition is the knowledge of enlightenment.

**(r) "Because the essence of buddhas never moves away from the real condition, Presence is the real condition of the victorious ones of the three times. Buddhas are not something**

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<sup>181</sup> Folio 102 in chapter 42 of the *sde dge* edition of the *Longchen Rabjam* Tantra. Our commentator omitted the second to last line, *mngon du phyung ba yin pas na*, which occurs in the *sde dge*, *misham brag*, and *mkhyen brtse* editions.

<sup>182</sup> The four modes of birth are womb, egg, heat-moisture and miracle.

**other than the real condition. Sentient beings are not something other than buddhas. The non-conceptual (wisdom of) sentient beings is the state of buddhas."**

The **essence of buddhas** who arrive and depart in the three times is the essence of the all-creating Pure Perfect Presence of the uncompounded **real condition** and abides beyond union and separation in this condition. Because Presence **never moves away from** the realm of this real condition, this Pure Perfect Presence **is the real condition of victorious ones of the three times. 'Buddhas' are not something other than the** self-originated wisdom of the **real condition**. Similarly, **'sentient beings' are not something other than buddhas. The non-conceptual** wisdom of Presence in the mind-streams of **sentient beings is the ultimate state of buddhas.** [794]

### **Presence Is Praiseworthy**

The fourth subdivision is the explanation that Presence Itself, self-originated wisdom, was self-perfected before anything existed and is praised by the victorious ones.

**(r) "As long as (energies) manifest from Pure Perfect Presence, there will be no duality of buddhas and sentient beings. Thus all buddhas praise Presence Itself."**

The essence of all of samsara and nirvana is the Pure Perfect Presence of the real condition. The universal base of all of samsara and nirvana, the great primordial basic space, clear light, Pure Perfect Presence, abides as the self-perfected unchanging essence, forever and always, before everything of samsara and nirvana. **As long as the *rolpa* energies of the unceasing *tsal* energies manifest from the dimension of Pure Perfect Presence, there will be no duality of so-called buddhas and sentient beings.** According to whether one recognizes or does not recognize the arising *rolpa* energies of the basic *tsal* energies which manifest the unceasing *dang* energies from the primordial base of total clear light, the duality of samsara and nirvana (does

not or does) appear, even though so-called samsara and nirvana do not actually exist independently.

Thus, absolutely **all buddhas** of the three times, together with all victorious ones, **praise** and honor this self-originated wisdom of **Presence Itself**. [795] The *Tingdzog* says:

When one understands that self-originated Presence, the svabhavikakaya dimension without sentient beings or buddhas, is the primordial natural state, the phenomena of dharmakaya nirvana are the Mind of the self-originated wisdom of Samantabhadra.

And the *Longchen* says:<sup>183</sup>

Self-originated wisdom is the ancestor of victorious ones. It is the father of all sentient beings of the three realms. It is the mother of victorious ones of the three times. It is the treasure which manifests the supreme paths of practitioners. It is the base for traversing the levels and paths of the great vehicles. It is the weapon to cut the ropes of bondage. It is the sword to sever the garland of emotions. It is the fort to escape from terrible enemies. It is the protector at the border of the four devils. It is the army to conquer the cities of the six types of beings. It is the knife to kill the three secret enemies. [796] Samantabhadra, effortless natural Presence, is the universal ancestor beyond transformation and change. Sentient beings of the three realms are produced from this (Presence). Victorious ones of the three times manifest from the space of unborn Samantabhadri. The states of the five types of practitioners arise from the dimension of this one (Presence).

There are other similar quotations of praise.

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<sup>183</sup> Folio 84-85 in chapter 35 of the *sde dge* edition of the *Longchen Rabjam* Tantra.

## Presence Is the Root of All Teachings

The fifth subdivision is the explanation that the root of the eighty-four thousand doors to the teachings is Pure Perfect Presence.

(r) **"Presence Itself does not change and will never change. Because the real condition is never moved even the tiniest amount by transformation, when teachers subdivide the one (Presence) into nine stages (of vehicles) and eighty(-four) thousand (doors to the teachings), the meaning of the one (Presence) is not understood. When this one (Presence) is not understood, nothing will be understood. Thus thoroughly understand the meaning of the one Presence." Thus he spoke.**

The great universal splendor of all of samsara and nirvana, the self-originated wisdom of **Presence Itself, does not change** due to any causes and conditions. Because the essence of Presence Itself is self-originated and uncompounded, it **will never change**. The **real condition** of Presence, *rigpa*, self-originated wisdom, **is never moved even the tiniest amount by any transformation** or fabrication, such as purification, travel, and so forth. Because the real condition has a space-like essence, Presence Itself transcends all (conditions), such as transformation, reconstruction and differentiation. The **teachers** of the three victorious kayas **subdivide the one Presence into the nine stages** of vehicles and [797] **eighty-four thousand** doors to the teachings, which explain different appearances according to the conditions and capacities of disciples. They explain to their disciples the stages of vehicles and levels of doors to the teachings, together with details of cause and effect, (with the advice) to reject and accept. In this way the **meaning of the** effortless Ati state, the self-originated wisdom of Presence Itself, the **one dharmakaya thigle, is not understood**. Presence is not the domain of those who struggle to apply cause and effect to (produce) the wisdom which transcends rejection, acceptance, action and effort.

**Because one does not understand the meaning of the one total thigle, the effortless state of primordial enlightenment, one**

**cannot understand the meaning using any** of these doors to the teachings. Because all these categories of vehicles and doors to the teachings are subsumed in the **meaning of the one** fundamental Pure Perfect **Presence**, one should instead **thoroughly understand this** Pure Perfect Presence. **Thus he spoke.** [798] The *Lado* says:

Even if many small rivers manifest in all directions, they arise from the ocean and come back to the ocean. Even if all eighty-four thousand teachings manifest, they arise from the space of the real condition and are one in the space of the real condition. Just as the deep water of the ocean never moves, the unborn state never transforms or changes in the three times. Just as ripples and waves never cease, it is certain that defects and qualities will unceasingly arise everywhere. When these (defects and qualities) arise, they are never other than unborn space. Skillfully teach this treasure to sentient beings who do not understand.

Because the base which emanates all categories of teachings is Pure Perfect Presence, it is the root of all teachings.

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-second chapter, which explains *Immovable Desirelessness*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the fifty-second chapter, which explains** that, because *no* phenomenon ever *moves* away from the dimension of Pure Perfect Presence, *Desirelessness* does not search for some other enlightenment. [799]



## Chapter 53 - *Nothing Other Than Presence*

Chapters fifty-one to fifty-three summarize the knowledge. Chapter fifty-three explains that the real condition is the primordially pure base, the essence which is never other than just-that-ness. It has two subdivisions:

- 1) the brief explanation (p296);
- 2) and the extensive explanation (p296).

### Brief Explanation

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained that no phenomenon moves away from (Presence).**

The self-originated wisdom of Presence Itself is self-perfected primordial enlightenment. After explaining that enlightenment does not depend upon practice, desire, action or struggle, **then the All-Creating King, Pure Perfect Presence,** explained that, because **no phenomenon ever moves away from** the dimension of Pure Perfect Presence, the effortless total self-perfected state transcends confirmation, refutation, transformation and change. [800]

### Extensive Explanation

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) the general explanation that Presence Itself, self-originated wisdom, is the sacred secret Mind of tathagatas (p297);
- 2) the extensive explanation that the essence of Presence is non-dual, beyond correction and corruption (p303);
- 3) and the conclusion that, because everything is pure in Presence Itself, samsara, nirvana, good and bad do not exist (p321).

## Secret Presence

The first subdivision is the general explanation that Presence Itself, self-originated wisdom, is the sacred secret Mind of tathagatas. It has two subdivisions:

- 1) no phenomenon is other than Pure Perfect Presence (p297);
- 2) and because Presence is the essence of victorious ones, Presence is the secret certainty (p298).

### No Phenomenon other than Presence

The first subdivision is the explanation that no phenomenon is other than Pure Perfect Presence.

**(r) "Hey Mahasattva, understand now! Understanding me, you understand phenomena, because nothing moves away from (my Presence). My state, the Teacher, the All-Creating King, never moves away from Pure Perfect Presence. No phenomenon ever moves away from Pure Perfect Presence."**

**Hey Mahasattva!** Because before **now** you did not understand that all phenomena of samsara and nirvana are the essence of Pure Perfect Presence, you considered that good and bad, acceptance and rejection, and so forth, were different. Because, like all sentient beings of the three realms, you experienced the various illusory appearances, I helped you to **understand** that all phenomena of this universe are non-dual and absolutely equal in the essence of all-creating Pure Perfect Presence. [801] Teach in the same way to sentient beings of the three realms.

What principle should be understood? The essence of the Source, Pure Perfect Presence, should be **understood** to be exactly **my state, the All-Creating King**. Then the essence of all **phenomena** of samsara and nirvana will also be **understood**. Why is this so? Because **no** phenomenon has ever **moved** even the smallest distance **away from** the realm of Pure Perfect Presence. Specifically, **this state of the All-Creating King, the Teacher** of the three kayas, which is not something other than the state of

natural *rigpa*, Pure Perfect Presence, **never moves away from this Pure Perfect Presence**, the essence of primordial empty, uncompounded, non-conceptual dharmadhatu. [802] **No phenomenon ever moves** even the shortest distance **away from** the dimension of **Pure Perfect Presence**. All phenomena abide in the state of primordial emptiness beyond concepts.

### Secret Certainty

The second subdivision is the explanation that, because Presence is the essence of victorious ones, Presence is the secret certainty. It has six subdivisions:

- 1) transcending cause and effect, the nature (of Presence) is secret (p298);
- 2) transcending thought, the unborn state is secret (p299);
- 3) abiding in total clarity, the unceasing state is secret (p299);
- 4) liberated in the real condition, the uncreated state is secret (p300);
- 5) manifesting as wisdom, the five elements are secret (p301);
- 6) and, as the three kayas, the three poisons are secret (p302).

### Secret Nature

The first subdivision is the explanation that, transcending cause and effect, the nature (of Presence) is secret.

**(r) "Self-originated wisdom, beyond causes and conditions, is completely victorious over all phenomena of cause and effect. This (wisdom) is very secret (and should not be explained) to those who follow vehicles of cause and effect."**

All phenomena are the essence of Pure Perfect Presence and never move away from this realm for even an instant. The **self-originated wisdom** of *rigpa*, Pure Perfect Presence, is the essence of the uncompounded real condition. Because wisdom is self-originated, it is not produced from **causes**. Because wisdom is primordially empty, it is **not** diminished due to **conditions**. [803] Because wisdom **completely** surpasses and transcends **all**

**phenomena of cause and effect**, it is **victorious over** all compounded characteristics of cause and effect. The essence of wisdom is beyond all rejection, acceptance, struggle and practice. This wisdom is **very secret** and should not be explained to **those who follow vehicles of cause and effect**. If this wisdom were explained, they would not understand. Then, while making various affirmations and negations, they would reject (wisdom).

### **Secret Unproduced State**

The second subdivision is the explanation that, transcending thought, the unborn state is secret.

**(r) "The unproduced vajra is victorious in dharmadhatu. This (vajra teaching) is very secret and should not be explained to followers of cause and effect."**

Similarly, because the primordially pure non-conceptual essence of the self-originated wisdom of *rigpa* has **never** been **produced**, it has the seven attributes of the **vajra**, the just-that-ness of total emptiness beyond origination, cessation, dissolution and destruction. Because the vajra is **victorious** over all phenomena of cause and effect which originate and cease **in** the realm of unborn **dharmadhatu**, it is beyond benefit and harm from good and evil. [804] But this vajra is **very secret and should not be explained to followers** who are obsessed with good, evil, **cause and effect**. They do not have the capacity to understand.

### **Secret Unceasing State**

The third subdivision is the explanation that, abiding in total clarity, the unceasing state is secret.

**(r) "Unceasing Presence Itself is victorious in the dimension of the sky. (This teaching) is very secret and should not be explained to followers of cause and effect."**

Although unborn total primordial emptiness transcends conceptual realms, it is not like nihilistic nothingness. Clear light, the manifestation aspect of the **unceasing** *dang* energies from unborn **Presence Itself**, the sun of *rigpa* beyond rising and setting, **is victorious in the space-like dimension of the sky**, the total primordial emptiness of the real condition, beyond obscuration by momentary dualistic clouds. But, if this Presence is explained to those who **follow** vehicles of **cause, effect**, acceptance and rejection, they will slander (the teaching), saying, 'Such a teaching, beyond cause, effect, struggle and practice, is impossible'. Because they will accumulate the karma of rejecting this teaching, this teaching is **very secret and should not be explained** to them.

These two preceding sections (respectively provide) explanations of the aspect of unborn primordial purity [805] and the aspect of unceasing self-perfection.

### Secret Uncreated State

The fourth subdivision is the explanation that, liberated in the real condition, the uncreated state is secret.

**(r) "The animate and inanimate universe is victorious in the unfabricated real condition. This (teaching) is very secret and should not be explained to followers of cause and effect."**

Similarly, all phenomena encompassed by the **animate and inanimate universe**, self-manifesting from the *tsal* energy of Pure Perfect Presence, are naturally **victorious** and primordially liberated from impure qualities **in the dimension of Pure Perfect Presence**, the **real condition** which is not something other than what manifests and which is **not fabricated** and not transformed by any causes or conditions. (This teaching) is necessarily **very secret and should not even be mentioned** if **followers of vehicles of cause and effect** are downwind.

Because the self-originated wisdom of Presence Itself is victorious over all conceptual qualities, it is the essence of the

victorious dimension, primordial enlightenment beyond birth, death, transformation and change. The *Longchen* says:<sup>184</sup>

Unborn, unceasing *rigpa* (manifests) unspecified magical displays everywhere. [806] Because the self-originated wisdom (of *rigpa*) is victorious over limitations, it is the victorious kaya beyond birth and death. Because *rigpa* is victorious over all attacks of samsara, it is the victorious kaya, primordial enlightenment. Because *rigpa* is victorious over all categories of vehicles, it is the victorious kaya beyond high and low. Because *rigpa* is victorious over all defects and qualities of samsara and nirvana, it is the victorious kaya, absolute equality.

### Five Secret Elements

The fifth subdivision is the explanation that, manifesting as wisdom, the five elements are secret.

**(r) The five appearances - space, air, water, earth and fire - are completely victorious as the essence of Pure Perfect Presence. This (teaching) is very secret and should not be explained to followers of cause and effect."**

**Space** manifests the condition which provides a place for all material phenomena. **Air** has the characteristics of lightness and movement. **Water** is wet and cohesive. **Earth** is solid and stable. **Fire** is warm and maturing. These **five** elemental **appearances** do not exist as ordinary impure phenomena, but **are completely victorious as the essence of the Source, Pure Perfect Presence**, without even the smallest particle which is not Pure Perfect Presence. Although the elements are enlightenment as the state of the self-originated wisdom of the Source, the advice is that **this (teaching) is very secret and should not be explained to**

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<sup>184</sup> Folio 79 in chapter 32 of the *sde dge* edition of the *Longchen Rabjam Tantra*. Our commentator omitted lines 7 and 8 - *theg pa'i rnam grangs kun las rgyal / rgyal ba'i sku ste mtho dman med* - which occur in the *sde dge*, *mtsham brag*, and *mkhyen brtse* editions.

those with low capacity who **follow vehicles of cause and effect.**  
[807]

### Three Secret Poisons

The sixth subdivision is the explanation that, as the three kayas, the three poisons are secret.

(r) **"The three realms and three poisons are victorious as the *thugje* energies of wisdom. This (teaching) is very secret and should not be explained to followers of cause and effect."**

All these appearances in the three realms primordially abide as the nature of the kayas: the emptiness of the formless realm is dharmakaya; the luminosity of the form realm is sambhogakaya; and the *thugje* energies of the desire realm are nirmanakaya. Although the root text here says 'three times',<sup>185</sup> it clearly should say '**three poisons**', because the words in the table of contents say, 'The three poisons abide as the three kayas'. Accordingly, the three poisons are (explained to be) the primordial essence of the three kayas, as follows: stupidity is dharmakaya; attachment is sambhogakaya; and aversion is nirmanakaya. A chapter of the *Chichö Semtig* says:

Completely victorious samsara is supreme Pure (Perfect) Presence. The natural state of the three poisons is the quintessence of the three kayas. The five poisons, as nirvana beyond accomplishment, [808] are the quintessence of luminosity as the five wisdoms.

All manifestations of the three realms and three poisons arise within the dimension of *rigpa* as the *rolpa* energies of the three kayas, magical displays of the ***thugje* energies of wisdom**. Thus (the identity of) the realms and poisons is the essence of **victory**. But **this (teaching) is very secret and should not be explained to those who follow vehicles of cause and effect**. Because all

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<sup>185</sup> The *sde dge*, *mkhyen brtse* and *mtshams brag* editions all have *dug gsum*, three poisons.

phenomena are primordial enlightenment, ati dzogchen teaches the transcendence of cause, effect, struggle and practice. But, if this (teaching) is not kept secret, (followers of cause and effect) will not understand the principle, so they will then maintain wrong views and slander (the teaching). Because this will cause them to fall into lower realms, the advice is to maintain secrecy. The *Namkhai Tha Dang Nyampai Gyü* says:

Anyone who rejects and slanders some secret supreme precept rejects the fundamental doctrine of the victorious ones and will always be separated from free Presence. [809]

The *Tingdzog* says:

The explanation of the essential meaning of dzogchen terrifies sravakas, pratyekabuddhas and bodhisattvas. They slander and criticize the tantras, scriptures and practices. They develop jealousy because of their hypocrisy, doctrines and aversion. It is such a pity that those with unhealthy minds who contradict the definitive meaning always go to hell.

Other quotations from sutras and tantras explain the many serious consequences from slandering the profound teaching of the definitive meaning.

### **Non-Dual Presence beyond Correction and Corruption**

The second subdivision is the extensive explanation that the essence of Presence is non-dual, beyond correction and corruption. It has two subdivisions:

- 1) the general explanation that self-luminosity is not other than primordially pure natural Presence Itself (p304);
- 2) and the detailed explanation that self-luminosity is not other than primordially pure natural Presence Itself (p305).



## General Explanation of Self-Luminous Presence

The first subdivision is the general explanation that self-luminosity is not other than primordially pure natural Presence Itself.

(r) **"(Phenomena abide) in the all-creating essence of Pure Perfect Presence, beyond disappearance, evaporation or pacification. The non-conceptual essence of dharmadhatu is (already) pacified and naturally beyond concepts, without the disappearance or evaporation (of some concepts). The unobscured luminosities of self-originated wisdom are beyond the disappearance, evaporation or pacification (of obscurations). The (phenomena of the) animate and inanimate universe are the essence of the real condition, beyond disappearance, evaporation or pacification. All phenomena are the luminous essence (of wisdom), beyond disappearance and evaporation, and never move away from the nature (of Presence)."**

All phenomena encompassed by the outer and inner universe abide as the essence of the non-conceptual real condition, the heart of the victorious ones. [810] Specifically, all phenomena abide as the nature of Pure Perfect Presence, naturally beyond all concepts, **in the space of the all-creating essence of Pure Perfect Presence**, the Source, which is not newly created by cause, effect, struggle or practice. Phenomena do **not disappear**, like some previously-existent rainbow-like object with impure qualities. Phenomena do **not evaporate**, as if some ego-subject were agitated by concepts. There does **not** now exist (the need for) any **pacification** of dualistic concepts based upon fabrication, transformation, acceptance or rejection.

**The non-conceptual essence of dharmadhatu is already pacified**, beyond concepts. Specifically, because dharmadhatu already abides **naturally** in this way, **beyond concepts**, some previously-existent concept based upon causes, conditions, struggle or practice has **not disappeared or evaporated**. The **unobscured luminosities** of the appearances of the clear light of

wisdom, the unceasing natural *dang* energies of the **self-originated wisdom** of Presence Itself, [811] abide in this way primordially and are not some newly perceptible luminosities produced by using effort and struggle to eliminate some obscuring dirt. Because there has **never** existed some obscuration to be **pacified**, some dirt which (supposedly) obscures self-originated wisdom does **not disappear** in the **space** of totally empty dharmadhatu and does **not evaporate** in its own place.

All appearances of the phenomena of the **animate and inanimate universe are the essence of the unborn real condition**, non-conceptual just-that-ness. All phenomena which abide in the space of all-creating Pure Perfect Presence, the absolute equality of the real condition, are **not** some previously-existent phenomena of the universe which **disappeared** into space or **evaporated** due to antidotes. Rather, phenomena are naturally perfected from the very beginning and abide, **without anything to be** newly **pacified**. To summarize, **all phenomena** of the universe of samsara and nirvana do **not disappear** in space and do **not evaporate** into their natural condition due to antidotes. Rather, from the beginning, conceptual dualistic qualities have never existed, [812] and all these appearances are perceptible **luminosity** abiding as the essence of the victorious ones, the **essence** of the clear light of total wisdom. Because nothing exists other than this, one should understand that phenomena **never** for even an instant **move away from the nature** of Pure Perfect Presence.

### **Detailed Explanation of Self-Luminous Presence**

The second subdivision is the detailed explanation that self-luminosity is not other than primordially pure natural Presence Itself. It has three subdivisions:

- 1) (Presence) transcends cause, effect, affirmation and negation (p306);
- 2) because effortless total self-perfection transcends confirmation, refutation and concepts, the pure Presence of equality, beyond the limitations of assigned labels, is the natural uncorrected state which transcends affirmation and negation (p308);

- 3) and because the authentic condition is beyond speech, thought and communication, it transcends objects which can be seen, heard or discovered (p312). [813]

## **Presence Transcends Cause, Effect, Affirmation and Negation**

The first subdivision is the explanation that (Presence) transcends cause, effect, affirmation and negation. It has three subdivisions:

- 1) teachings with struggle and practice are provisional teachings (p306);
- 2) desirelessness realizes the essence of the great natural state (p307);
- 3) and words about realization are technical terms without any meaning (p307).

### **Provisional Teachings**

The first subdivision is the explanation that teachings with struggle and practice are provisional teachings.

**(r) "Trying to achieve (enlightenment using) cause and effect is not my teaching, but is the teaching of desire."**

Because all phenomena abide as the real condition, the essence of Pure Perfect Presence, primordial enlightenment, the essence of the victorious ones, the essence of **phenomena never moves** for even an instant **away** from the realm of all-creating Pure Perfect Presence. Followers of lower vehicles perceive different kinds of pure and impure phenomena. They **try to achieve** the primordial level of enlightenment by depending upon cause, effect, acceptance and rejection. Their teachings are **not the unsurpassable teaching principle of me**, the all-creating Teacher. [814] In a straightforward manner I teach the principle that all phenomena are the natural state of effortless primordial enlightenment. Their teachings are only provisional **teachings** which are explained to struggling disciples who **desire** some goal.

## Desirelessness

The second subdivision is the explanation that desirelessness realizes the essence of the great natural state.

(r) **"My (teaching) is that all phenomena (are already) accomplished, beyond the desire (for some goal). Because (everything is already) accomplished as the essence (of equality), there is no desire (for the phenomena of samsara) and no desire (for the phenomena of nirvana)."**

What is the teaching of the definitive meaning of the all-creating state? **The teaching of me**, the all-creator, is unfabricated natural relaxation, beyond negation, affirmation, rejection and acceptance and **beyond the desire** to attain some goal based upon struggle and practice with causes. I teach that **all** phenomena are already **accomplished** as primordial enlightenment. When one has **no desire** for the phenomena of samsara and when one does **not** readily accept the **desirable** phenomena of nirvana, all phenomena are **accomplished as the essence** of unfabricated absolute equality.

## Words without Meaning

The third subdivision is the explanation that words about accomplishment are technical terms without any meaning. [815]

(r) **" 'Accomplishment' is not spoken about by me, but is a word (spoken) by followers who desire to accomplish some goal (based upon) causes."**

Saying that 'All phenomena are (already) accomplished as the essence of primordial enlightenment' is nothing more than using technical words to point out the meaning of the total pacification of all concepts. Actually, because there is nothing to accomplish and no accomplisher, **'accomplishment' is not spoken about by me**, the All-Creator. 'Accomplishment' should be understood to be a **word spoken by followers** of lower vehicles

**who desire to accomplish some goal based upon causes.** The *Lado* says:

Although the dharmakaya *thigle* transcends mind, some people speak to point it out a little. But there has never existed some entity to be accomplished. In the universal base there does not exist the smallest thing to be accomplished. It is a mistake even to assign a name. And it is the biggest mistake to maintain this concept as one's deepest wish.

(Primordial enlightenment) transcends all speech, thought and communication, which use nothing more than conventional labels.  
[816]

### **Pure Presence beyond Labels**

The second subdivision is the explanation that, because effortless total self-perfection transcends confirmation, refutation and concepts, the pure Presence of equality, beyond the limitations of assigned labels, is the natural uncorrected state which transcends affirmation and negation. It has four subdivisions:

- 1) the state of absolute equality dissolves affirmations and negations attached to conceptual limitations (p308);
- 2) a state higher than this is not taught by buddhas of the three times (p309);
- 3) no phenomenon spoken about by anyone is other than the state of absolute equality (p310);
- 4) and the essence of absolute equality (p311).

### **Dissolution of Affirmation and Negation**

The first subdivision is the explanation that the state of absolute equality dissolves affirmations and negations attached to conceptual limitations.

**(r) "I am the greatest enemy of affirmation and negation. (Presence) abides in absolute equality, without conceiving any (limited) concepts about phenomena, such as) existence and**

**non-existence, accomplishment and non-accomplishment, affirmation and negation, (and so forth)."**

I do not speak the words, 'In the all-creating state all phenomena are (already) accomplished as the real condition, Pure Perfect Presence'. Why is this so? Because the essence of **me**, the Source, Pure Perfect Presence, the All-Creator, is non-conceptual, transcendent and beyond speech, thought and communication. When this natural state is understood, one transcends the realm of **affirming** or **negating** that all phenomena are enlightenment. Moreover, I am the **greatest enemy** of, or antidote for, all philosophical systems which expound confirmations and refutations. As the sun eliminates darkness, dzogchen uproots all sectarianism of conceptual limitations and philosophical systems. [817]

The natural state of dzogchen, the self-originated wisdom of Presence Itself, all-creating Pure Perfect Presence, does **not conceive any** limited ideas about phenomena, such as the eternalistic extreme of **existence** and the nihilistic extreme of **non-existence**, (the concepts of) relative **accomplishment and** ultimate **non-accomplishment**, the **affirmation** that purity is enlightenment **and negation** that impure samsara is dharmakaya, and so forth. Thus, all-creating Pure Perfect Presence **abides in** the essence of non-conceptual **absolute equality**.

### **No Higher State**

The second subdivision is the explanation that a state higher than this is not taught by buddhas of the three times.

**(r) "I, the ancestor of all buddhas, do not teach that there exists another (state higher) than absolute equality. (Some special) state not taught (by me) is not taught by any buddha."**

The essence of all phenomena is Pure Perfect Presence, the All-Creating King. The essence of Pure Perfect Presence primordially abides as the essence of non-conceptual **absolute equality**. Thus [818] **some other** profound state higher **than** this state of absolute equality, the real condition beyond action and

struggle, is **not taught by me**, the All-Creating Teacher, **the ancestor of all buddhas**.

Also, some more special, profound **state which is not taught** by the All-Creating Teacher is **not taught by any** teacher of the three kayas or **buddha** of the three times. The summary of all the teachings included in the eight vehicles is that, because all these teachings are merely paths of causes, effects, struggles and practices, they are nothing other than deviations from non-conceptual absolute equality. The *Longchen* says:<sup>186</sup>

The views and meditations of the eight levels (of vehicles) desire (to achieve) enlightenment through effort and struggle. [819] The absolute equality of the state of enlightenment manifests as the enemy of the non-conceptual and the conceptual. Otherwise, absolute equality would fall into limitations.

### **Nothing other than Absolute Equality**

The third subdivision is the explanation that no phenomenon spoken about by anyone is other than the state of absolute equality.

**(r) "All teachings are teachings about my nature. The nature of all phenomena is the essence (of my state)."**

From the dimension of non-conceptual self-originated wisdom, the victorious ones have taught so many doors to the teachings about inexpressible space. The ultimate principles of **all teachings are teachings about the nature of me**, the All-Creator. The natural state of Pure Perfect Presence has already arrived at and continues in absolute equality. The *Longchen* says:<sup>187</sup>

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<sup>186</sup> Folio 297 in chapter 14 of the *mkhyen brtse* edition of the *Longchen Rabjam* Tantra. This quotation does not appear in the *sde dge* edition.

<sup>187</sup> Folio 23 in chapter 8 of the *sde dge* edition of the *Longchen Rabjam* Tantra.

The most special vehicle from among the eighty-four thousand teachings is nothing but the explanation to disciples of the qualities of the one total dimension.

And the *Longchen* says:<sup>188</sup>

The subtle and coarse antidotes and wisdoms of the eighty-four thousand vehicles never move away from dimension of equality, [820] but are one in space, beyond differentiation.

Because the **nature** of all phenomena encompassed by communication and communicator is not something other than the **essence** of the all-creating state, **all phenomena** are the natural state of Pure Perfect Presence, the absolute equality of the real condition, and not something else.

### **Essence of Absolute Equality**

The fourth subdivision is the explanation of the essence of absolute equality.

**(r) "The king of natural total, pure equality has an unchanging essence and transcends all attachment."**

If the state of all buddhas is the essence of the absolute equality of the real condition, what is the state of absolute equality? In all phenomena of samsara and nirvana there is no good to accept and no evil to reject. Because Pure Perfect Presence, the All-Creating **King of equality**, the primordial **natural, completely pure** real condition, is the essence of total primordial emptiness, the self-originated unconditioned real condition, the **essence** (of the real condition) is **not changed** by cause, effect, struggle or practice and **transcends all attachment** to and desire for objects. [821] Thus practitioners who understand

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<sup>188</sup> Folio 35 in chapter 13 of the *sde dge* edition of the *Longchen Rabjam Tantra*.



this (real condition) transcend all hopes, fears, struggles and practices. The *Dorje Ötroi Gyü* says:

A person who understands this (real condition) transcends worship, mantra recitation, offering, meditation, preservation, concepts, rejection and acceptance. (Because) everything is perfected, Pure Perfect Presence has no program. This (Presence) is the self-originated king. This (Presence) is the state of all buddhas. This (Presence) is the condensed nectar of all fruits.

### **Authentic Condition Cannot Be Seen or Heard**

The third subdivision is the explanation that, because the authentic condition is beyond speech, thought and communication, it transcends objects which can be seen, heard or discovered. It has eight subdivisions:

- 1) there is no realization through claiming to concretely attain some real condition which is superior to Presence Itself (p313);
- 2) one does not discover anything when one searches for Presence with Presence, using efforts and practices (p314);
- 3) one does not discover anything when one searches (p315); [822]
- 4) the rationale for non-discovery, because space-like Presence itself does not exist anywhere (p316);
- 5) because in the natural state of Presence no phenomenon has an essence, one transcends fixation upon anything that manifests (p317);
- 6) however much one meditates the meaning of the development and accomplishment stages to which mind is attached, because the natural state does not change in the three times the meditator experiences senseless fatigue (p318);
- 7) if meditation could transform impure into pure, one session of buddha's non-conceptual contemplation could empty out samsara (p318);
- 8) and the conclusion that all phenomena have a great essence beyond correction and corruption (p319).

## Nothing Superior to Presence

The first subdivision is the explanation that there is no realization through claiming to concretely attain some real condition which is superior to Presence Itself.

**(r) "There is no (outer) object to grasp and no (inner subjective) condition of mind. The desire of anyone who hopes to concretely attain something is a condition of attachment. The state of equality is beyond concepts (of attaining something higher)."**

Because the essence of all-creating Pure Perfect Presence is the state of the one non-conceptual *thigle*, there does **not** exist some outer **object to grasp**. [823] Because there is no object, **also** there does **not** exist an **inner** (subjective) **condition of mind** which grasps, in a co-dependent manner. There has never existed any phenomenon which comprises the dualism of object and subject. Thus all phenomena abide now in the one dharmakaya *thigle* of non-dual total equality. One should not depend upon meditation, practice or struggle **about this** equality to attain some real condition higher than this equality. The *Tingdzog* says:<sup>189</sup>

There does not exist some other dharmakaya whose wisdom should be cultivated separate from dharmakaya which understands the essential meaning of natural Presence. Because the wisdom of Presence transcends the limitations of earlier and later, how could there be an unmistakable meditator? Because there is no concrete object for the mind to meditate, there is no practice to construct the non-abiding, non-conceptual state.

**The hope and desire of anyone who** uses meditation and practice with the **hope to concretely attain** a real condition higher than before [824] **is a deviation into a condition of attachment**. The *Lado* says:

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<sup>189</sup> *gting rdzod* probably should be *Tingdzog*, which has been quoted many times.

(A person who) develops any idea involved with the desire for something higher than self-originated wisdom is (consumed by) the disease of struggle.

Instead of being consumed by the disease of desire and struggle, (one should understand) the **state of equality beyond the concept** that there exists something higher than before. Self-originated wisdom primordially transcends fabrication and transformation. Paths of fabrication, transformation, acceptance and rejection contradict the meaning of self-perfection.

### Searching for Presence with Presence

The second subdivision is the explanation that one does not discover anything when one searches for Presence with Presence, using efforts and practices.

(r) **"Someone who has the desire and idea to discover and accomplish the primordial naturally abiding real condition searches for something other than natural Presence."**

**The real condition**, the self-originated wisdom of uncompounded *rigpa*, is **primordial** and **abides naturally**, beyond accomplishment. Through the **desire** and the **idea to discover** something other than **this** real condition, someone may search for and **try to accomplish** the self-originated wisdom of Presence Itself. [825] (Using one's Presence to) **search for something other than natural Presence** is like the example that one does not find the elephant when one is riding on the elephant while searching elsewhere for the elephant. The *Lado* says:

Understanding that the unborn bliss of the natural state of the real condition is totally perfected, to whom does one pray? In the same way that water in the ocean does not pray for water, Pure Perfect Presence does not pray for Presence. If prayers are offered to someone else, one's state is not understood.

## No Discovery through Searching

The third subdivision is the explanation that one does not discover anything when one searches.

(r) **"Even if (one searches) dharmadhatu and the realms of space and destroys the existent phenomena and places of the three realms, one will not discover the inherently abiding natural Presence."**

The self-originated wisdom of Presence Itself is the intrinsically self-perfected state primordially beyond union with and separation from itself. But one may search for and try to accomplish something other than this state. One may wander everywhere in **dharmadhatu and the realms of space. One may destroy all existent phenomena and places of the three realms.** Even though one searches here and there, [826] one will **not discover** anywhere, externally or internally, this all-pervading, **inherently abiding** state of the self-originated wisdom of **natural Presence** Itself. Presence is not bound by conceptual limitations, is devoid of an identifiable essence, and transcends origination and cessation. The *Khyungchen* says:<sup>190</sup>

Searching for the meaning by applying asceticism is like looking for an elephant while riding the elephant. Some inner essence is not found inside; some outer essence is not found outside. The essence does not abide either outside or inside; it abides in the condition of non-abiding. Everything is one in the supreme place of the mandala of the victorious ones, the Pure Perfect Source. The essence does not go anywhere or arrive anywhere. It is not in some dimension; it is not in some direction. Natural *rigpa*, beyond explanation, is just-that-ness in the Pure Perfect Source. It does not go anywhere, but abides completely in itself. [827]

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<sup>190</sup> This quotation does not occur in the *mtshams brag* of *mkhyen brtse* editions of the shorter text known as the *Khyungchen lding ba*.

## Rationale for Non-Discovery

The fourth subdivision is the explanation of the rationale for non-discovery, because space-like Presence itself does not exist anywhere.

(r) **"Natural Presence has the essence of space. Because there is no arrival at the end of space, space neither decreases (nor increases). One cannot perceive (something higher than) this space-like essence of natural Presence."**

**Natural Presence** Itself does not exist as some phenomenon with concrete characteristics. Because Presence is the self-originated uncompounded essence, it cannot be directly perceived by sense organs. Because Presence pervades everything of samsara and nirvana, it is like the **essence of space**. Specifically, if one desires to find the essence which abides in the dimension of space and sets out to find it, one never arrives there. One cannot discover some space higher than this essence. In a similar way, Presence Itself abides in a space-like dimension beyond references. One may hope to discover some self-originated wisdom of Presence greater than this. But, however one travels the path, step by step, one **never arrives** at or comes **to the end** of the uncompounded, empty, luminous, total, all-encompassing, non-referential, immediate Presence Itself. There does not exist any arrival place beyond space. [828] Likewise, because dharmadhatu,<sup>191</sup> non-conceptual *rigpa*, Pure Perfect Presence, **neither decreases** nor increases, one **cannot perceive** or experience some Presence higher than **this space-like essence of immediate Presence Itself**. Why not? Because all concepts are thoroughly pacified in the essence.

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<sup>191</sup> 'Space' is an English translation of the Sanskrit word 'dhatu' and the Tibetan word 'dbyings'.

## No Fixation

The fifth subdivision is the explanation that, because in the natural state of Presence no phenomenon has an essence, one transcends fixation upon anything that manifests.

**(r) "The essence of all phenomena is like this (essence of Presence). No one has anything to fabricate (or change) in the authentic state."**

Furthermore, the **essence of all phenomena**, such as the phenomena of the animate and inanimate universe, and so forth, does not really exist as (the dualities of) self and other, eternalism and nihilism, good and evil, coming and going, and so forth. Because the space-like essence is primordially empty and uncompounded, **all** phenomena have exactly the same identical essence, Presence Itself. Because the realm of the **authentic state** of the real condition abides primordially, **no one**, such as a buddha or sentient being, **has** even the smallest particle to transform or **fabricate**. Thus one should transcend all phenomena, however they manifest, in the unattached self-liberated dimension, without engaging in any hope, fear, negation or affirmation. [829] In the total perfection of view, meditation, behavior and fruit, one should transcend all phenomena by relaxing in the space-like dimension of Presence Itself, without engaging in any fabrication, transformation, negation, affirmation, rejection, acceptance, hope or fear about any phenomenon. The *Lado* says:

Settle into the view which transcends concepts of the real condition. Settle into the meditation which is beyond even the tiniest frame of reference. Settle into the behavior which is beyond efforts with body and voice. Settle into the fruit which is beyond awakening. Settle into the path which is beyond searching elsewhere. Sattva, you should understand the meaning of non-fabrication. [830]

## Senseless Fatigue

The sixth subdivision is the explanation that, however much one meditates the meaning of the development and accomplishment stages to which mind is attached, because the natural state does not change in the three times the meditator experiences senseless fatigue.

**(r) "Any attempt to (cultivate) a contemplation which enjoys correcting (the real condition) never changes the essence of the authentic state."**

Any attempt to cultivate a **contemplation** on any path, which, using development and accomplishment stages, **enjoys** the self-originated wisdom of the real condition with the intention to **correct** this unfabricated equality **never changes** into something else **the essence of the primordial authentic state** of the uncompounded real condition through any method of purification, transformation, and so forth. The *Khyungchen* says:<sup>192</sup>

The river of thinking which considers that something exists, when actually nothing exists, is a path of illusions, so that it is difficult to attain enlightenment for an eon. It is impossible that there could be a goal corresponding to the applied path. Because one is attached to an object with characteristics and the authentic state is not an object to discover, there is attachment followed by attachment.

## No Higher Contemplation

The seventh subdivision is the explanation that, if meditation could transform impure into pure, one session of buddha's non-conceptual contemplation could empty out samsara.

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<sup>192</sup> This quotation does not occur in the *mtshams brag* of *mkhyen brtse* editions of the shorter text known as the *Khyungchen lding ba*.

(r) **"If there existed (a contemplation) with some great, unique higher power, (buddhas) could empty out samsara with one (session of) contemplation."**

Even if a contemplation using the development and accomplishment stages had some special, **great** capacity to develop some **unique power** which seemed to be higher than the uncompounded natural state, the real condition, self-originated wisdom, [831] this would be only the accomplishment of a contemplation of formlessness.<sup>193</sup> One could then abide in a specific non-conceptual realm for eight thousand great eons. In particular, (if this were possible), buddhas could **empty out samsara with only one session of contemplation**. But, because the real condition never changes into something higher than before, this (situation) is impossible. How could the samsaric illusions of sentient beings, considered to have separate mind-streams (from buddhas), be extinguished by the contemplations of buddhas? This reasoning is nothing more than (the application of) conceptual labels (used by those who) believe in the separateness of the mind-streams of buddhas and sentient beings. [832] Ultimately, both samsara and nirvana are the essence of the one real condition, and there does not exist a power higher than the Mind of buddhas, beyond concepts.

### **Essence beyond Correction and Corruption**

The eighth subdivision is the conclusion that all phenomena have a great essence beyond correction and corruption.

(r) **"Speaking (words) never becomes (knowledge) of the authentic state. The dimension of the supreme essence abides naturally. 'Essence' means the unfabricated (real condition). 'Supreme' means the path to this unfabricated (real condition)."**

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<sup>193</sup> The four contemplations of formlessness, considered to be experiences in the formless realm of samsara, are infinite space, infinite consciousness, nothing whatsoever, and neither perception nor non-perception.



When one does not understand the precise meaning that the real condition, Pure Perfect Presence, is beyond conceptual references and cannot be changed through meditation and practice, one may communicate by **speaking** words, such as existence, non-existence, manifestation, emptiness, and so forth. But, because the **authentic** real condition does not exist as an object for verbal communication, (speaking the word) realization **never becomes** knowledge of the natural state. The *Khyungchen* says:<sup>194</sup>

If the teaching of Pure Perfect Presence, the authentic sacred teaching, cannot (even) be definitively established by the King of Teachings, no meaning will be found by speaking foolish nonsense. (Trying to reach) a conclusion about what is not really anything [833] is like trying to find water by pursuing the water of a mirage. No meaning is found through words attached to the two truths.

And the *Khyungchen* says:<sup>195</sup>

(The authentic state) cannot be established through words and is not a sense dimension of forms and colors. Nothing at all can be communicated about what is impossible to explain and analyze.

And the *Tsalchen* says:<sup>196</sup>

There is no realization through mistakenly trying to understand enlightenment using concepts and analyses. By becoming attached to specific meanings of teachings taught by buddhas, one does not realize. Although the explanations of teachings by buddha teachers have specific meanings, the ultimate meaning is pure and is not realized

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<sup>194</sup> This quotation does not occur in the *mtshams brag* of *mkhyen brtse* editions of the shorter text known as the *Khyungchen lding ba*.

<sup>195</sup> This quotation does not occur in the *mtshams brag* or *mkhyen brtse* editions of the shorter text known as the *Khyungchen lding ba*.

<sup>196</sup> This quotation does not occur in the *mtshams brag*, *mkhyen brtse* or *sde dge* editions of the shorter text known as the *rtsal chen sprugs pa*.

(through specific meanings). When this (pure ultimate) meaning has not been discovered, the profundity of this (ultimate meaning) cannot be discovered through the explanations of the teachers.

(The authentic condition) is not a dimension of verbal communication and is not changed by any cause, effect, struggle or accomplishment. The essence of all phenomena, however they appear, [834] primordially transcends all rejection, acceptance, fabrication and transformation. **The dimension of the supreme essence abides naturally** and is more special than any essence dependent upon cause, effect, origination and cessation. What is the meaning communicated by 'dimension of the superior essence'? **'Essence' means the unfabricated** real condition. **'Supreme' means the path to this unfabricated** essence, the route of the victorious ones of the three times. This path is superior to all paths of cause, effect, struggle or accomplishment. Why is this so? Because it is the unmistakable path of the natural state. The *Longchen* says:<sup>197</sup>

This *rigpa* beyond origination and cessation is unfabricated just-that-ness, the uncorrupted, unmistakable path, unimaginable dharmadhatu.

### **No Samsara, Nirvana, Good or Bad**

The third subdivision is the conclusion that, because everything is pure in Presence Itself, samsara, nirvana, good and bad do not exist. [835]

**(r) "There is no pronouncement of a difference - good, bad, high or low - between the Body, Voice and Mind of buddhas and the body, voice and mind of sentient beings. (Everything) abides in the absolute equality of the non-conceptual real condition. Because (everything) is equal, there is no (distinction between) teaching and non-teaching. Because**

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<sup>197</sup> Folio 54 in chapter 21 of the *sde dge* edition of the *Longchen Rabjam* Tantra.

**there is no cause (named) sentient being and no effect (named) buddha, the teachings of teachers who teach cause and effect are mistaken. Because phenomena which manifest from me are equal, what manifests from me is one equality, beyond good and bad."** Thus he spoke.

Here is the reason why all phenomena are primordially beyond any fabrication or transformation, using rejection, acceptance, negation, affirmation, and so forth. **There is no pronouncement of even the smallest difference, such as better, worse, higher, lower, and so forth, between the Body, Voice and Mind of victorious buddhas and the body, voice and mind of sentient beings.** All phenomena of samsara and nirvana abide in **absolute equality**, primordially beyond union and separation, in the unborn space **of the non-conceptual, ineffable real condition.** The *Longchen* says:<sup>198</sup>

Nothing is destroyed in or disconnected from space. Sentient beings who abide in the three realms, as well as Buddhas who abide in the three times, are in a condition beyond destruction and disconnection and abide in this (space) beyond union and separation.

**Because** everything of samsara and nirvana abides in the absolute equality of the real condition, **there do not exist any** distinctions, such as **teachings, non-teachings**, and so forth. [836] All phenomena are encompassed in the space of the one non-conceptual *thigle*. Because there does **not exist** some **cause**, like the condition of **sentient beings**, and there does **not exist** some **effect**, like the condition of **buddhas**, the vehicles with **teachings** involving effort with the indirect, provisional meanings of the **teachers** of the three victorious kayas, **who teach** the duality of **cause and effect, are mistaken** and do not agree with the meaning of the authentic natural state. **Because all phenomena which manifest from the tsal energies of me**, the All-Creating Teacher, are the essence of primordial indivisible absolute equality in the

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<sup>198</sup> Folios 67-68 in chapter 27 of the *sde dge* edition of the *Longchen Rabjam* Tantra.

dimension of the real condition, Pure Perfect Presence, you should understand that all phenomena of samsara and nirvana which **manifest from me** are the essence of the **one equality, beyond good, bad**, rejection and acceptance. **Thus he spoke.** [837]

The definitive explanations of these three chapters<sup>199</sup> which summarize the essential meaning (of the topic of) the one Presence Itself are like nectar.

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-third chapter, which explains that the *Essence of All Phenomena Never Moves Outside (the Real Condition)*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the fifty-third chapter, which explains that the *Essence of All Phenomena Never Moves Outside the Real Condition, Pure Perfect Presence*.**

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<sup>199</sup> Chapters 51, 52 and 53.

Chapters fifty-four and fifty-five are commentaries which summarize the meaning (of the previous chapters of the text). There are two subdivisions:

- 1) the commentary (chapter 54) on (the specific meanings) communicated by the (previous) chapters of the text (p324);
- 2) and the commentary (chapter 55) on the essential meaning communicated (p349).

### **Chapter 54 - *Summary of the Meaning***

Chapter fifty-four is the commentary on (the specific meanings) communicated by the (previous) chapters of the text. Chapter fifty-four gives a step-by-step explanation of the structure and words used to communicate the teaching of Presence Itself, self-originated wisdom, the essence of the All-Creating King, the precise authentic condition, just-that-ness. It has two subdivisions:

- 1) the brief explanation (p324);
- 2) and the extensive explanation (p325). [838]

#### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained that the essence of his state is self-originated wisdom. What are the five essential meanings of self-originated wisdom? 'Wisdom' means the Source from which all phenomena manifest. 'Wisdom' means the unmistakable, definitive nature. 'Wisdom' means the nature which transcends cause and effect. 'Wisdom' means the nature beyond actions. And 'wisdom' means the nature which establishes all phenomena. The five (sets of ten) concise teachings which summarize self-originated wisdom are taught in the fifty-seven different (chapters of) concise teachings.**

After explaining that all phenomena of samsara and nirvana are the primordial complete, pure essence and never move away

from all-creating Pure Perfect Presence, **then the All-Creating King, Pure Perfect Presence, explained that his all-creating state is the self-originated wisdom of *rigpa*, the real condition, Pure Perfect Presence. What are the five types of essential meanings of self-originated wisdom?** The essence or meaning of the self-originated wisdom of Presence Itself is that it is the **Source from which all phenomena** of samsara and nirvana manifest. [839] **Wisdom is the unmistakable, definitive nature** that understands the essence of Pure Perfect Presence, in which self-originated wisdom is beyond the duality of any phenomena, such as relative and absolute truth, good and bad, and so forth. Because the **meaning** of self-originated wisdom is primordial enlightenment in the space-like real condition primordially beyond transformation and change, wisdom is **the nature which transcends** the duality of **cause and effect**. Because all phenomena are primordial effortless self-perfection as the essence of self-originated wisdom, the **meaning is the nature beyond actions** using the Ten Natures. Because all phenomena in the state of self-originated wisdom are the self-luminous intrinsic essence, already perfected beyond obscuration, the **meaning is the nature which establishes all phenomena**.

What are the internal subdivisions **in the** explanations of these five types of great concise teachings? The **five** (sets of ten) **concise teachings which** explain and **summarize** the meaning of **this self-originated wisdom are taught in the teachings of the fifty-seven** (chapters), each of which has extensive **different** subdivisions.

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has three subdivisions: [840]

- 1) the general explanation (p326);
- 2) the detailed explanation (p326).
- 3) and the conclusion (p343).

## General Explanation

The first subdivision is the general explanation.

**(r) "Hey Mahasattva, listen to this meaning! I, the All-Creating King, Pure Perfect Presence, am the one total self-originated wisdom. The explanations of the fifty-seven different concise teachings on self-originated wisdom are summarized in five parts."**

**Hey Mahasattva, listen to this meaning** which explains, in five concise teachings which summarize the nature of the one self-originated wisdom of Presence Itself, the fifty-seven different expanded teachings! What is this nature? **I, the All-Creating King, rigpa, Pure Perfect Presence, am the** essence of the **one total self-originated wisdom**, the state in which different phenomena do not really exist. These **five** concise teachings on (the meaning of) **self-originated wisdom**, including 'the nature of wisdom is the Source of everything', and so forth, summarize the meanings which are explained with the **fifty-seven different** subdivisions of **concise teachings**. These **fifty-seven** ways are simply different explanations of the one **nature of me**, the All-Creator, Pure Perfect Presence, and **are** not really separate meanings. [841]

## Detailed Explanation

The second subdivision is the detailed explanation. It has three subdivisions:

- 1) the structure (p326);
- 2) the sequence (p331);
- 3) and the intention (p333).

### Structure

The first subdivision is the nature of the structure (of the teachings). It has three subdivisions:

- 1) the subdivision into five sets of ten topics (chapter 1-50) (p327);
- 2) the summary into one category (p329);
- 3) and the seven final chapters (chapters 51-57) (p330).

## **Five Sets of Ten**

The first subdivision is the structural classification into five sets of ten topics. It has five subdivisions:

- 1) direct manifestation (p327);
- 2) unmistakable definitiveness (p327);
- 3) transcendence of cause and effect (p328);
- 4) effortless perfection (p328);
- 5) and establishment (p329).

## **Direct Manifestation**

The first subdivision is the set of ten topics related to direct manifestation.

**(r) "What are the (fifty-seven teachings)? The ten concise teachings about direct manifestation explain the principle that wisdom is the Source of (all) phenomena."**

**What are the fifty-seven different concise teachings (summarized by) the five (sets of) concise teachings?**

**The ten concise teachings about direct manifestation (chapters 1-10) explain the principle that self-originated wisdom is the Source and birthplace of all phenomena of samsara and nirvana encompassed by the (five) Perfections. Chapter eighty-one (of the *Kunjed Gyalpo Tantra* gives an alternate classification of the chapters which explain direct manifestation): chapters 1, (10, 2, 11, 3, 20, 15, 25, 21, 6 and 16).**

## **Unmistaken Definitiveness**

The second subdivision is the set of ten topics related to unmistakable definitiveness.



(r) **"The ten concise teachings about unmistakable definitiveness explain the principle that wisdom is the unmistakable and definitive (real condition of all phenomena)."**

**The ten concise teachings about unmistakable definitiveness** (chapters 11-20) explain the principle that self-originated **wisdom is the unmistakable, definitive** real condition of all phenomena. (Chapter eighty-one of the *Kunjed Gyalpo Tantra* gives an alternate classification of the chapters which explain unmistakable definitiveness): chapters 4, (33, 13, 12, 5, 32, 36, 34, 29, 17 and 55).

### **Transcendence of Cause and Effect**

The third subdivision is the set of ten topics related to transcendence of cause and effect.

(r) **"The ten concise teachings about the transcendence of cause and effect explain the principle that wisdom transcends cause and effect."**

**The ten concise teachings about the transcendence of cause and effect** (chapters 21-30) explain the principle that self-originated uncompounded **wisdom transcends** the dualism of **cause and effect**. (Chapter eighty-one of the *Kunjed Gyalpo Tantra* gives an alternate classification of the chapters which explain transcendence of cause and effect): chapters 41, (14, 38, 9, 35, 19, 18, 8, 40, 52 and 7).

### **Effortless Perfection**

The fourth subdivision is the set of ten topics related to effortless perfection.

(r) **"The ten concise teachings about effortless perfection explain the principle that wisdom transcends effort."**

The **ten concise teachings** which naturally reveal the **effortless perfection** of great bliss (chapters 31-40) **explain the principle that** effortless self-perfected **wisdom transcends effort** and struggle. (Chapter eighty-one of the *Kunjed Gyalpo Tantra* gives an alternate classification of the chapters which explain effortless perfection): chapters 22, (30, 24, 28, 27, 31, 23, 26, 44, 56 and 43).

### **Establishment**

The fifth subdivision is the set of ten topics related to establishment.

**(r) "The ten concise teachings about establishment explain the principle that wisdom is (already naturally) established."**

**The ten concise teachings about establishment** (chapters 41-50) **explain the principle that the** self-originated **wisdom** of Presence Itself - all phenomena, however they appear - is naturally **established**, rootless and groundless, and totally pervades everything of samsara and nirvana. [843] (Chapter eighty-one of the *Kunjed Gyalpo Tantra* gives an alternate classification of the chapters which explain establishment): chapters 48, (39, 45, 37, 46, 47, 49, 51, 50, 53 and 42).

All of these (sets of teachings) are clearly explained in chapter eighty-one.

### **One Wisdom**

The second subdivision is the summary into the one category (of wisdom).

**(r) "These five principles of the wisdom of Presence Itself, classified into five sets of ten concise teachings, are explained (so that disciples develop) five (types of) confidence about the essential principle (that everything is wisdom)."**

**The five principles** of self-originated **wisdom**, unchanging **Presence Itself**, **classify** the fifty (chapters, 1-50) **into five sets of ten concise teachings**. The **essence** of everything is the **principle** of the one self-originated wisdom. These five (sets of) concise teachings are **explained** so that disciples can develop the **five** types of confidence, such as the **confidence** that self-originated wisdom is the Source of phenomena, and so forth. Actually, nothing exists other than the one essence of self-originated wisdom. [844]

### **Seven Final Chapters**

The third subdivision is the structure of the seven final chapters.

**(r) "Seven chapters, with seven (teachings), definitively explain (and summarize the five sets of ten concise teachings). Chapter (fifty-four) explains the principles (of the root tantra). Chapter (fifty-seven) gives advice (to the retinue). The other five chapters explain the five different intentions (of the five sets)."**

The **seven** (teachings) following the fifty concise teachings are the **seven chapters which definitively explain** (and summarize) the meanings of these (five sets of ten) concise teachings. What do these (seven chapters) definitively explain? **One** chapter, this fifty-fourth chapter, **explains the principles** upon which the root tantra is subdivided into fifty-seven chapters. **One** chapter, the fifty-seventh chapter, **gives advice** and transmits (the teaching) to the retinue. **The other five** (chapters) **explain the five different intentions** of the five (sets of ten) concise teachings. Specifically, chapter fifty-six explains the intention of (the teaching about) direct manifestation. Chapter fifty-five explains the intention of the teaching about definitiveness. Chapter fifty-seven explains the intention of (the teaching about the) transcendence of cause and effect. Chapter fifty-three<sup>200</sup> explains the intention of (the teaching about) effortless perfection. [845]

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<sup>200</sup> Our commentator mistakenly says chapter forty-three.

Chapter fifty-two<sup>201</sup> explains the intention of (the teaching about) establishment. To summarize, the teachings in the fifty-seven chapters of this root tantra proclaim in words the essence of the one self-originated wisdom so that those practitioners with the highest capacity may liberate by simply hearing (the teachings). The *Lado Sangwai Khorlo* says:

Hey Mahasattva, understand! This root tantra in fifty-seven chapters is the concise teaching which explains self-originated wisdom in words. May Sattva settle into the one self-originated wisdom.

### Sequence

The second subdivision is the sequence (of teachings). It has five subdivisions:

- 1) direct manifestation (p331);
- 2) unmistakable definitiveness (p332);
- 3) transcendence of cause and effect (p332);
- 4) effortless perfection (p332);
- 5) and establishment (p333).

### Direct Manifestation

The first subdivision is the sequence of (teachings about) direct manifestation. [846]

**(r) "Following are the explanations of the varieties of meanings of these (sets of teachings). So that those with (the highest) capacity may experience the real condition, they are taught the ten concise teachings about the direct manifestation (of the real condition)."**

**Following are the explanations of the varieties of the meanings in the structure of these fifty concise teachings. First, so that those persons with the highest capacity who become**

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<sup>201</sup> Our commentator mistakenly says chapter forty-two.

disciples of ati dzogchen **may directly experience** the meaning of the natural **real condition**, **they are taught the ten concise teachings** that all phenomena are the **direct manifestations** of the nature of the real condition, Pure Perfect Presence.

### **Unmistaken Definitiveness**

The second subdivision is the sequence of unmistakable definitiveness.

**(r) "So that (disciples) may eliminate concepts (related to indecisive) confidence about what is or is not (the teaching), they are taught the ten concise teachings about unmistakable definitiveness."**

**So that (disciples) may eliminate obscuring concepts related to indecisive confidence about what may or may not be the definitive meaning when considering whether something is or is not the teaching, they are taught the ten concise teachings about unmistakable definitiveness.**

### **Transcendence of Cause and Effect**

The third subdivision is the sequence of transcendence of cause and effect.

**(r) "So that (disciples may understand that) the self-originated wisdom of the All-Creating King does not depend upon causes and conditions, the ten concise teachings about transcendence of cause and effect are explained."**

**So that (disciples) may understand that all phenomena are the essence of the All-Creating King, the state of the self-originated wisdom of Presence Itself, and that, since this self-originated wisdom does not depend upon causes, conditions, struggles and accomplishments, there is no need for cause, effect, acceptance and rejection the ten concise teachings about the transcendence of cause and effect are explained.** [847]

## Effortless Perfection

The fourth subdivision is the sequence of effortless perfection.

**(r) "So that (disciples may know) that there is no need to apply actions, struggles or practices for the self-originated wisdom of the All-Creating King, the ten concise teachings about effortless perfection are explained."**

**Self-originated wisdom** beyond all cause and effect, the essence of the **All-Creating King**, like space, transcends all dimensions, and all qualities are effortlessly primordially self-perfected. **So that (disciples may know) that there is no need to apply any actions, struggles or practices, the ten concise teachings about effortless perfection are taught.**

## Establishment

The fifth subdivision is sequence of establishment.

**(r) "So that (disciples may know) that the self-originated wisdom of the All-Creating King establishes the essence of the state, the ten concise teachings about establishment are taught."**

**So that (disciples may know) that self-originated wisdom**, the Source, the essence of the **All-Creating King** beyond actions, struggles and practices, **establishes** recognition of the non-dual nature which clearly displays all phenomena, beyond obscurations, as **the essence of the state, the ten concise teachings about establishment are taught.** [848]

## Intention

The third subdivision is the intention. It has two subdivisions:

- 1) the brief explanation (p334);
- 2) and the extensive explanation (p334).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) "There are five ultimate reasons for these (five sets of teachings)."**

The brief explanation is that **there are five** types of **ultimate reasons** for these explanations of the five sets of concise teachings.

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has five subdivisions:

- 1) the reason for the ten topics related to direct manifestation, with both intention and ultimate purpose (p334);
- 2) the reason for the ten topics related to unmistakable definitiveness, with both intention and ultimate purpose (p335);
- 3) the reason for the ten topics related to transcendence of cause and effect, with both intention and ultimate purpose (p336);
- 4) the reason for the ten topics related to effortless perfection, with both intention and ultimate purpose (p336);
- 5) and the reason for the ten topics related to establishment of the knowledge of the natural state (p337).

### **Direct Manifestation**

The first subdivision is the explanation of the reason for the ten topics related to direct manifestation, with both intention and ultimate purpose.

**(r) "The intention of the concise teachings about the direct manifestation of the real condition is (that disciples) directly experience the real condition. (The ultimate purpose is that),**

**when the unmistakable real condition is directly experienced, there is no need for views, behaviors, samayas and traveling paths."**

Following are the explanations of the five reasons (for the teachings). First, what is the reason for explaining the (first set of) ten **concise teachings about the direct manifestation of the real condition** of the Source, self-originated wisdom? [849] **The intention** in explaining this (topic) **is** (that disciples) **directly experience** the essence of all phenomena, however they appear, as the nature of **the real condition**, Pure Perfect Presence. There is also the ultimate purpose that, **when** a person with capacity **directly experiences the unmistakable** meaning of the **real condition**, **there is no need** to struggle and practice on paths with the Ten Natures, such as cultivating **views**, accepting and rejecting **behaviors**, preserving **samayas**, **traveling paths**, and so forth.

### **Unmistaken Definitiveness**

The second subdivision is the explanation of the reason for the ten topics related to unmistakable definitiveness, with both intention and ultimate purpose.

**(r) "The intention of the concise teachings which reveal unmistakable definitiveness is (that disciples develop) unmistakable, definitive confidence. The ultimate purpose is that when one has direct confidence about unmistakable Presence Itself, there is no need to accomplish enlightenment."**

**The intention** in proclaiming the second (set of) ten **concise teachings, which reveal the unmistakable, definitive** meaning of the real condition, **is** (that disciples) eliminate indecisive concepts about the **unmistakable** meaning and develop **definitive confidence** that all phenomena are the essence of Pure Perfect Presence. **The ultimate purpose is that when** one attains **direct confidence** about the **unmistakable** meaning that all phenomena are primordial enlightenment as the self-originated



wisdom of **Presence Itself**, [850] **there is no need to newly accomplish some enlightenment goal by now applying efforts.**

### **Transcendence of Cause and Effect**

The third subdivision is the explanation of the reason for the ten topics related to transcendence of cause and effect, with both intention and ultimate purpose.

(r) **"The (intention of) the concise teachings about non-dependence upon causes and conditions is to emphasize that (disciples) do not need to apply effort and practice. The ultimate purpose is that someone without the need to apply effort and practice may abide in bliss beyond struggle."**

All phenomena are the essence of the one self-originated wisdom. The duality of cause and effect has never existed in relation to this (real condition). The (intention of) the ten **concise teachings** which reveal **non-dependence upon any causes and conditions is to emphasize that (disciples) do not need to apply effort and practice** in the manner of cause, effect, rejection and acceptance. **The ultimate purpose is that someone without the need to apply effort and practice may abide** on the level of unforced **bliss, beyond struggle** for the effortless state.

### **Effortless Perfection**

The fourth subdivision is the explanation of the reason for the ten topics related to effortless perfection, with both intention and ultimate purpose.

(r) **"The intention of the concise teachings about effortless perfection is (that disciples understand) the natural perfection (of qualities), beyond production. The ultimate purpose of (the teaching on) natural perfection beyond action is (that disciples understand) primordial self-perfection."**

**The intention of the ten concise teachings about the effortless self-perfection** of all qualities of the self-originated wisdom of Presence Itself, without dependence upon struggling activities, is (that disciples) understand that the **naturally** self-perfect qualities are **not produced** by any struggles and practices, but are primordially **perfected**. [851] The **ultimate purpose** of the teaching on **natural perfection** of all qualities, **beyond** dependence upon struggling **actions**, is that a person with the highest capacity, knowing that all phenomena of samsara and nirvana abide equally, beyond limitations, in the dimension of self-originated wisdom, understands the **primordial self-perfection** of all sacred activities which accomplish the two benefits.

### **Establishment**

The fifth subdivision is the explanation of the reason for the ten topics related to the establishment of the knowledge of the natural state. It has two subdivisions:

- 1) the general explanation of the topics related to establishment (p337);
- 2) the extensive explanation of the root topics (p338).

### **General Explanation**

The first subdivision is the general explanation of the topics related to establishment.

**(r) "The explanations of the concise teachings about the establishment of knowledge systematize (and summarize) what is presented in these five (sets of ten) concise teachings: that the buddhas of the three times, sentient beings of the three realms, and all phenomena encompassed by the animate and inanimate universe are beyond causes, definitive, self-originated, and beyond actions."**

**The explanations of the ten concise teachings about the establishment of the knowledge** that all phenomena are the essence of all-creating Pure Perfect Presence **systematize** (and

summarize) **what is presented in the five** (sets of ten) **concise teachings**: the concise teachings which reveal that all **buddhas of the three times, sentient beings of the three realms, and** [852] **all phenomena encompassed by the animate and inanimate universe** are direct manifestations of the essence of the all-creating state, **beyond** dependence upon other **causes** and conditions; the concise teachings which reveal that these (beings and phenomena) are the unmistakable, **definitive** authentic state; the concise teachings which reveal that these (beings and phenomena) are the essence of the uncompounded natural state, **self-originated** wisdom, beyond dependence upon cause, effect, effort and struggle; the concise teachings which reveal that all qualities of these (beings and phenomena) are effortlessly self-perfected, **beyond actions**, struggles, rejection or acceptance; and the concise teachings which establish, in accordance with these principles, that all phenomena are non-dual with the essence of the real condition, Pure Perfect Presence.

### **Extensive Explanation**

The second subdivision is the extensive explanation of these root topics. It has two subdivisions:

- 1) the system which explains the meaning of the (words) 'buddhas of the three times', 'the sentient beings of the three realms' and 'the animate and inanimate universe' (p338); [853]
- 2) and the extensive explanation of what is established by the five principles of the All-Creating King (p342).

### **Universe of Buddhas and Beings**

The first subdivision is the system which explains the meaning of the (words) 'buddhas of the three times', 'the sentient beings of the three realms', and 'the animate and inanimate universe'. It has three subdivisions:

- 1) the buddhas of the three times (p339);
- 2) the sentient beings of the three realms (p340);
- 3) and the animate and inanimate universe (p341).

## Buddhas of the Three Times

The first subdivision is the explanation of the meaning of the (words) 'buddhas of the three times'.

(r) **"Following is the explanation of the root topics, which establish (the meaning of buddhas, sentient beings and the universe). Here is the teaching about the first (principle) - the buddhas of the three times. In the space-like essence of the real condition, sentient beings who consider (the existence of phenomena of) the three times - past, future (and present) - have do not know the future and (try to) block past karmic traces. The experience (of newly understanding) what was not (previously) understood about the space-like real condition of sentient beings is assigned the name 'buddha (dissolve-unfold)'. 'Dissolve' means that there are no concepts about the essence of the real condition, Pure Perfect Presence, and that (all) dimensions of forms and senses dissolve. 'Unfold' means that (wisdom) pervades everywhere, like space. I do not (teach) this word 'buddha'."**

What is the knowledge established by the root topics? (The answer is knowledge of the principles of) buddhas, sentient beings, and the universe.

**Here is the teaching about the first principle - the buddhas of the three times. In the self-originated wisdom of Presence Itself, the space-like essence of the real condition beyond conceptual restrictions, sentient beings consider that all phenomena encompassed by the three times - past, future and present - have a compounded nature which originates and ceases. They regard as existent phenomena which do not exist. They have no idea or knowledge of future time, and also they (try to) block all past karmic tendencies in space. [854] They assign the name 'buddha' to the direct understanding which (newly) experiences the meaning not previously understood - that the essence of sentient beings, the essence of the unborn, ineffable, transcendent real condition, corresponds to the condition of space and constitutes**

the five principles of effortless total perfection. **Following is the definition of 'buddha** (sangs rgyas, dissolve-unfold)',<sup>202</sup> a word uttered and discussed by everyone. 'Dissolve' means that there are **no concepts**, such as eternalism, nihilism, existence, non-existence, and so forth, **about the real condition** of all phenomena, **the essence of Pure Perfect Presence**, and that all **dimensions of the senses, such as forms**, colors, and so forth, **self-dissolve** in total immaterial objectlessness. 'Unfold' means that the wisdom of the unchanging real condition **unfolds** impartial wisdom which, **like space, pervades everywhere** in samsara and nirvana. However, **I, the Teacher, the All-Creator, do not teach this word 'buddha'** other than as a label. I teach the self-originated wisdom of the Source. [855]

### **Sentient Beings of the Three Realms**

The second subdivision is the explanation of the meaning of the (words) 'sentient beings of the three realms'.

(r) **"Here is the definition of 'realm', which has the characteristics of abundance and vastness: because (the quantity of) sentient beings of the three realms cannot be measured by the sense organs of one (person), the name 'realm' is assigned; but 'realm' is not an authentic definitive (state), but only an assigned name. And here is the definition of 'presence': (Presence is a name for) self-originated wisdom, beyond causes and conditions, which unceasingly shines in the five sense organs of all (beings). These (sense experiences) are said to be the luminosity of 'presence'."**

**Here is the explanation of the definition and meaning of 'realm'. It is a word used to illustrate what has the characteristics of abundance and vastness. Because the quantity of sentient beings of the three realms is inexpressible, beyond words and measurement by the sense organs of one person, the name**

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<sup>202</sup> *Sangs rgyas* (*sang-gye*: purified-unfolded; dissolution-expansion; dissolved-unfolded) are the two Tibetan syllables for 'buddha' or 'enlightenment'.

**'realm' is assigned. 'Realm' does not really exist as an authentic definitive state and is nothing other than an assigned name.**

Also, here is the explanation of the definition of **'presence'**.<sup>203</sup> Presence is a name for the primordial clear light of the **self-originated wisdom** of Presence Itself, **beyond** production by **causes and conditions**. [856] The essence of the **unceasing** nature of the clear light of Presence Itself manifests and **shines in the five sense organs of all beings**. **These** (sense experiences) **are said to be the luminosity of 'presence'**. Having this (presence) is described by the word 'possessing'. (Sentient beings, those who possess presence) are not something other than the essence of all-creating Pure Perfect Presence.

### **The Animate and Inanimate Universe**

The third subdivision is the explanation of the meaning of the (words) 'the animate and inanimate universe'.

**(r) "(Here is the definition of the words), 'the universe of the inanimate container and animate contents', which encompasses all phenomena: the name 'universe' is assigned to varieties of life which manifest as the magical displays from unborn (space). And here is the explanation of (the words), 'inanimate container and animate contents': the name 'inanimate container and animate contents' is assigned to the animate contents of the six types of beings who abide inside the inanimate container of the five elements."**

Furthermore, here is the definition of the words, **'the universe of the inanimate container and animate contents', which encompasses all phenomena:** the name 'universe'<sup>204</sup> **is assigned to the varieties of life**, the different phenomena, such as the abodes, forms, structures, and so forth, of beings **who manifest as the unceasing magical displays from unborn space**. [857]

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<sup>203</sup> *Sems can* (presence-possessing) are the two Tibetan syllables for 'sentient being'.

<sup>204</sup> 'Universe' is an English translation of the two Tibetan syllables *snang srid*. It refers to all possible life-forms and their karmic visions.

And here is the definition which describes and **explains** (the words), **'inanimate container and animate contents'**:<sup>205</sup> the name **'inanimate container and animate contents'** is assigned to the sentient beings of the **six types** in the three realms, who **abide** as the **animate contents inside** what appears in the form of the outer **inanimate container of the five elements**. (The container and the contents) are the essence of unborn Pure Perfect Presence.

### **Five Principles of the All-Creator**

The second subdivision is the extensive explanation of what is established by the five principles of the All-Creating King.

**(r) "Everything about the 'All-Creating (King)' can be summarized into the five principles of the All-Creating King. What appears in the fifty-seven concise teachings can be summarized and explained by these five principles of the all-creating state. The five principles are the principle of direct manifestation from the Source, the principle which teaches unmistakable, definitive (meaning), the principle which (teaches) self-originated (wisdom) beyond cause and effect, the principle which (teaches) transcendence of actions, struggles and accomplishments, and the principle which establishes (wisdom), in agreement (with the five sets of teachings)." Thus he spoke.**

In general, the name **'All-Creating King'** refers to **everything** (explained) in the fifty-seven concise teachings and summarized into the **five principles of the All-Creating King**. When everything which **appears in the fifty-seven concise teachings is summarized** into general categories, **the essence of the all-creating state is explained with five principles**. What are these five principles? They are: **the principle** (which teaches) **the direct manifestation** of all phenomena of the universe of samsara and nirvana **from the Source, rigpa**, Pure Perfect Presence; [858]

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<sup>205</sup> 'Universe' is also an English translation of the two Tibetan syllables *snod bcud*. It refers to the external container of the five elements and to the sentient beings who are the contents of the container.

the **principle which teaches** that the nature of authentic Presence Itself is the **unmistaken, definitive** meaning; the **principle** which teaches **self-originated** wisdom **beyond cause and effect**; the **principle** which teaches that the primordial authentic real condition **transcends all actions, struggles and accomplishments**; and the **principle which establishes, in agreement** with these five (sets of) concise teachings, that all phenomena are self-originated wisdom. **Thus he spoke.**

## **Conclusion**

The third subdivision is the conclusion. It has two subdivisions:

- 1) the brief explanation of the proclamation of confident understanding, based upon Sattvavajra's comprehension of the five (sets of ten) concise teachings (p343);
- 2) and the extensive explanation of the proclamation of confident understanding (p344).

### **Brief Explanation of Confidence**

The first subdivision is the brief explanation of the proclamation of confident understanding, based upon Sattvavajra's comprehension of the five (sets of ten) concise teachings.

**(r) "Hey Teacher, All-Creating King! I, Sattvavajra, understand that the essence of the one self-originated wisdom of the All-Creator has five perfect functions, in the following way."**

Then Sattvavajra, the compiler of these teachings, spoke. **Hey Teacher, All-Creating King!** [859] Following is **my specific understanding as Sattvavajra**. Here is how I comprehend the meaning of the essence of the Teacher, the All-Creating King. **The essence of the one self-originated wisdom** of the Teacher, **the All-Creating King**, has **five perfect** topics, with their exalted **functions**, such as the direct manifestation of the real condition, and so forth, **in the following way.**



## Extensive Explanation of Confidence

The second subdivision is extensive explanation of the proclamation of confident understanding. It has five subdivisions:

- 1) the proclamation of confident understanding of the real condition, the Source (p344);
- 2) the proclamation of confident understanding beyond doubts (p345);
- 3) the proclamation of confident understanding of self-originated wisdom (p345);
- 4) the proclamation of confident understanding of effortless self-perfection (p346);
- 5) and the proclamation of confident understanding of the lamp of the teaching (p347).

### Confidence about the Real Condition

The first subdivision is the proclamation of confident understanding of the real condition, the Source.

**(r) "Because the Source of phenomena, self-originated wisdom, is able to directly manifest all phenomena of the universe which were previously invisible, (I have) confidence that (this Source) is the Source of (all) phenomena."**

What are the five perfect functions? First, **because the ultimate Source of phenomena**, the **self-originated wisdom** of the natural state, [860] is able to display and directly manifest **all phenomena** encompassed by **the universe**, which were previously **invisible** and not appearing as the nature of self-originated wisdom, I, Sattvavajra, have **confidence** that this Source **is the birthplace and Source of all phenomena**. The *Tingdzog* says:

The total real condition of conditioned phenomena, however they appear, is not produced through efforts, but is the unchanging space of enlightenment. Because (this space) is able to directly manifest what was invisible, have

confidence that (this space) is the Source of (all) phenomena.

### **Confidence beyond Doubts**

The second subdivision is the proclamation of confident understanding beyond doubts.

(r) **"Because the essence of the one self-originated wisdom has no dualistic (distinctions) of right and wrong, ultimate truth and relative truth, (and so forth, I have) confidence, beyond doubt or hesitation, that (wisdom naturally) displays (all phenomena) as unmistakable, definitive Pure Perfect Presence."**

**The non-conceptual intrinsic essence of the one self-originated wisdom has no dualistic** distinctions of good and evil or **right and wrong**, such as (the distinction between) infallible **ultimate truth** and deceptive **relative truth**, or of buddhas and sentient beings, and so forth. Wisdom naturally **displays** all phenomena as the **unmistaken, definitive** essence, the Source, **Pure Perfect Presence**, the one ineffable *thigle*. [861] (I have) **confidence, beyond doubt or hesitation**, that all phenomena are enlightened as the nature of self-originated wisdom. The *Tingdzog* says:

This Source which permeates all sentient beings is the wisdom from which everything self-originate. This is the definitive meaning to be understood from the explanations of (all) teachings. Have confidence that this is definitive enlightenment.

### **Confidence about Wisdom**

The third subdivision is the proclamation of confident understanding of self-originated wisdom.

(r) **"Because the essence of the one self-originated wisdom does not depend upon causes, is not accomplished through secondary conditions, and is the state which does not depend upon anything else, (I have) confidence in self-originated wisdom."**

**Because the essence of the one wisdom self-originates all phenomena of samsara and nirvana, wisdom does not depend upon any causes, is not accomplished through dependence upon any secondary conditions, and is the state which is not dependent upon anything else, [862] (I have) confidence in this uncompounded wisdom which self-originates the primordial natural, total self-perfected dharmakaya of manifest complete enlightenment. The *Tingdzog* says:**

Because this primordially abiding self-originated Source does not arise from causes and does not develop through secondary conditions, have confidence that this primordial dharmakaya, the non-duality of cause and effect, is self-originated wisdom.

### **Confidence about Effortless Self-Perfection**

The fourth subdivision is the proclamation of confident understanding of effortless self-perfection.

(r) **"Because the essence of the one self-originated wisdom is self-perfected beyond causes and conditions, there is no need to perform sacred activities or to apply actions. (Thus I have) confidence in effortless self-perfection."**

**Because the essence of the one wisdom, which self-originates the real condition of all phenomena, is primordially self-perfected beyond any dependence upon causes and conditions, there is no need to perform sacred activities to accomplish the two benefits or to apply any actions using effort. Thus (I have) confidence in effortless self-perfection. The *Tingdzog* says:**

Because (wisdom) is not found elsewhere, but is naturally discovered, [863] because the essence is not produced through antidotes, and because purposeful efforts with body and voice are not (needed), have confidence in effortless self-perfection.

### **Confidence about Teaching**

The fifth subdivision is the proclamation of confident understanding of the lamp of the teaching.

(r) **"Because the essence of the one wisdom self-originates (everything), because self-originated wisdom is primordially unobscured, because all phenomena, however they appear, shine (clearly), and because (wisdom) establishes all phenomena, (I have) confidence in the lamp of the teaching." Thus he spoke.**

**Because the essence of the one wisdom self-originates** all phenomena encompassed by any universe, **because self-originated wisdom** abides as unceasing self-radiance, **primordially unobscured** by any dualistic concepts, **because all phenomena** of the universe, **however they appear** and constitute wisdom, **shine clearly**, without obscurations, and **because (wisdom) establishes** and recognizes **all phenomena** as non-dual total dharmakaya, (wisdom) teaches the ultimate essence of the subject matter of all teachings and is the birthplace of these (teachings). (Thus I have) **confidence in the lamp of the teaching. Thus he spoke.** [864] To summarize, the *Tingdzog* says:

Because (wisdom) is the birthplace of all collections of teachings and upadeshas, and (because wisdom) establishes (everything), so that understanding and realization will manifest, have confidence that wisdom is the universal commentary on all (teachings).

Also the *Bangdzö Trul De* explains these five (aspects of the) essence:

All phenomena, however they appear, are the real condition of Pure Perfect Presence. Because (wisdom) is able to directly manifest what was invisible, have confidence that (wisdom) is the Source of phenomena. Because (wisdom) does not arise from causes and does not develop through secondary conditions, have confidence that wisdom is self-originated. Because (wisdom) cannot be found through the Ten Natures, have confidence that (wisdom) is effortlessly self-perfected. Because (wisdom) establishes all phenomena, have confidence that (wisdom) is the lamp of the teaching. [865] Because (wisdom) establishes the birthplace of all sacred teachings and all tantras, have confidence that (wisdom) is the universal commentary of all (teachings).

With confidence that all of these (principles) are authentic, (I) composed ornamental (words) which correspond.

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-fourth chapter, which explains that *All Concise Teachings Summarize the Essence of the All-Creating State*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the fifty-fourth chapter, which explains that *All Concise Teachings Summarize the Essence of the All-Creating State*.**

## Chapter 55 - *Everything Is Presence*

Chapter fifty-five is the commentary on the essential meaning communicated. Chapter fifty-five explains that effortlessly self-perfected qualities arise immediately from within the self-abiding state, because natural Presence Itself abides primordially, without engaging in rejection, acceptance, correction or corruption of self-originated wisdom, Presence Itself. Because all phenomena are united in effortlessly self-perfected Pure Perfect Presence, Presence is the essence of all topics in one topic. [866] It has two subdivisions:

- 1) the brief explanation (p349);
- 2) and the extensive explanation (p350).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained the conclusion that all phenomena are nothing other than Pure Perfect Presence.**

After explaining how the fifty-seven topics about the meaning of the one self-originated wisdom can be taught through the five aspects of the essence, **then the All-Creating King, Pure Perfect Presence, taught the conclusion that all phenomena, such as sentient beings of the three realms, teachers of the three kayas, and so forth, are nothing other than Pure Perfect Presence.** Because phenomena are enlightenment as the nature of self-originated wisdom, phenomena abide as the authentic state which is not fabricated through the application of any renunciation, interruption, purification or transformation, as practiced by followers of the lower vehicles. (Beings) arrive instantly on the level of effortless great bliss.

## **Extensive Explanation**

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) all phenomena encompassed by the universe of samsara and nirvana are self-originated wisdom (p350); [867]
- 2) the defect that lower vehicles do not understand (p359);
- 3) and the advice to give this teaching (p364).

## **The Universe Is Wisdom**

The first subdivision is the explanation<sup>a</sup> that all phenomena encompassed by the universe of samsara and nirvana are self-originated wisdom. It has three subdivisions:

- 1) all phenomena are self-originated wisdom (p350);
- 2) when one understands, samsara and nirvana are identically liberated (p357);
- 3) and the substance of self-originated wisdom (p357).

## **Everything Is Wisdom**

The first subdivision is the explanation that all phenomena are self-originated wisdom. It has two subdivisions:

- 1) the brief explanation (p350);
- 2) and the extensive explanation (p351).

## **Brief Explanation**

The first subdivision is the brief explanation.

**(r) "Hey Mahasattva, listen! (The principle that) all phenomena encompassed by the animate and inanimate universe and all discourses in words and meanings are Pure Perfect Presence (is explained) in the following way."**

**Hey Mahasattva, listen** to the explanation of this principle that all phenomena are nothing other than the essence of the one self-originated wisdom! How is this so, specifically? All

phenomena **encompassed by the animate and inanimate universe and all discourses composed in words** to communicate the **meanings** of all collected sacred teachings taught by the teachers of the three kayas manifest from the root, Pure Perfect Presence, and **are the nature of Pure Perfect Presence**. This principle (is explained) **in the following way**. [868]

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) the birthplace of everything is dharmadhatu or space (p351);
- 2) the five elements, which manifest from dharmadhatu, are space Presence (p352);
- 3) and the three realms and the three kayas are Presence (p353).

### **Birthplace Is Dharmadhatu**

The first subdivision is the explanation that the birthplace of everything is dharmadhatu or space.

**(r) "Dharmadhatu and this realm of space are unconstructed, unobscured Pure Perfect Presence. I do not teach that (appearances) are something other than this (Presence)."**

The birthplace of all phenomena is nothing other than this non-conceptual realm of space, unborn dharmadhatu. All phenomena of the animate and inanimate universe, however they appear, arise as unceasing *rolpa* energies from unborn *tsal* energies, beyond other causes and conditions. Venerable Nagarjūna says:

It is not from self. It is not from other. It is not from both.  
It has no cause. Whatever the thing, whenever it arises, it does not exist.



The *Dochu* says:<sup>206</sup> [869]

When something arises from secondary conditions, nothing (real) arises. No essence exists in what arises. Whatever depends upon secondary conditions is empty. One should be conscientious about understanding emptiness.

Unborn, non-conceptual **dharmadhatu** and the essence of **the realm of space**, the place in which everything of the animate and inanimate universe manifests, have a self-originated uncompounded state beyond all characteristics, such as emanation, reabsorption, luminosity, darkness, and so forth. **This** state is the essence of Pure Perfect Presence. Specifically, although limitless appearances of samsara and nirvana manifest from the dimension of *rigpa*, Pure Perfect Presence, from the very moment of appearing, nothing of samsara or nirvana really exists. **I**, the Teacher, the All-Creating King, **do not teach that** these appearances **are something other than Pure Perfect Presence**, the **unconstructed** Source **unobscured** by dualistic concepts. [870]  
The *Longchen* says:<sup>207</sup>

The five elements are the dimension of space. (The universe of) the outer inanimate container and the inner animate contents are the dimension of space. The five sense pleasures are the dimension of space. The dimension of space is the dimension of Presence.

### Five Elements Are Presence

The second subdivision is the explanation that the five elements, which manifest from dharmadhatu, are space Presence.

**(r) "The appearances of space, air, water, earth and fire are the nature of Pure Perfect Presence."**

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<sup>206</sup> This quotation does not occur in the *mtshams brag*, *mkhyen brtse* or *sde dge* editions of the *chos thams cad rdzogs pa chen po byang chub kyi sems su 'dus pa'i mdo*.

<sup>207</sup> Folio 102 in chapter 42 of *sde dge* edition of the *Longchen Rabjam Tantra*.

Similarly, these **appearances** in the forms of the great elements - **space, air, water, earth and fire** - which manifest the apparent world of the inanimate container **are** not other than appearances of the nature of the five outer elements from the primordial self-perfected *tsal* energy of **the nature of Pure Perfect Presence**. The *Drimed Kadag gi Gyü* says:

The great state of earth is unchanging. The great state of water is all-inclusive purity. The great state of fire transcends concepts of subject and object. The great state of air is unobstructed in space. The great state of space is unceasing self-luminosity. [871] The state of the five elements is dharmakaya, the unchanging, self-perfected one *rigpa*.

And the *Bangdzö Trul De* says:

Because everything depends upon Pure Perfect Presence, Pure Perfect Presence appears as earth. Because everything is unified by Pure Perfect Presence, Pure Perfect Presence appears as water. Because (Presence) equalizes and matures, Pure Perfect Presence appears as fire. Because (Presence) moves in formless space, Pure Perfect Presence appears as air. Because (Presence) invisibly pervades everything, Pure Perfect (Presence) appears as space.

### **Realms and Kayas are Presence**

The third subdivision is the explanation that the three realms and the three kayas are Presence. It has two subdivisions:

- 1) the brief explanation (p353);
- 2) and the extensive explanation of the three realms, three kayas and six lokas (p354).

### **Brief Explanation**

The first subdivision is the brief explanation.

(r) **"The three realms - desire, form and formless - are manifestations of the three (aspects of the) nature of Pure Perfect Presence. (These three realms manifest as) the three kaya teachers, who teach (to sentient beings). (These three realms manifest from) the three aspects of the essence of Pure Perfect Presence."**

**The three realms - desire, form and formless - are direct manifestations of the natural *tsal* energies of the three (aspects) - *rigpa*, luminosity and emptiness - of the nature of Pure Perfect Presence.** [872] These three realms manifest as the **three kaya teachers, who teach** the path to sentient beings. These three realms manifest from the state of **the three aspects of the essence of Pure Perfect Presence, the Source.** The *Longchen* says:<sup>208</sup>

The *rolpa* energies of natural space primordially manifest the duality of saṃsāra and nirvāṇa. Inherent compassionate *thugje* energies unceasingly benefit those who need education. Buddhas produced from compassionate energies impartially benefit sentient beings produced from karma. The buddhas appear as the nature of the three emanations.<sup>209</sup>

### **Extensive Explanation**

The second subdivision is the extensive explanation of three realms, three kayas and six lokas.

(r) **"The wisdom of Presence Itself is the unceasing desire realm. The nature of Presence Itself is the visible form realm. The essence of Presence Itself is the unborn formless realm. (Also,) the essence (of Presence) is dharmakaya, unborn and non-conceptual. (The wisdom of) of Presence Itself is sambhogakaya, the state enjoying the state. The emanating**

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<sup>208</sup> Folio 108 in chapter 44 of the *sde dge* edition of the *Longchen Rabjam* Tantra.

<sup>209</sup> The three emanations are Body, Voice and Mind.

(energy of) Presence from Presence Itself (is nirmanakaya), the emanations which benefit sentient beings. (Those who have fallen into realms with the sufferings of) hot, cold, hunger, thirst, dullness and idiocy of the six types of beings, such as hell beings, and so forth, (are actually buddhas)."

What is the way in which the three realms and the three kayas are the essence of Pure Perfect Presence? The compassionate energy of the self-originated **wisdom of Presence Itself manifests as the desire realm** of the **unceasing rolpa** energy of *rigpa*. [873] **The nature** of the unobscured clear light of **Presence Itself** manifests as the luminous, **visible form realm**. **The essence of Presence (Itself)** manifests as **the formless realm**, related to **unborn** primordial purity.

Similarly, **the essence** of Presence Itself is primordially **unborn, non-conceptual dharmakaya**. The self-originated wisdom of **Presence Itself is sambhogakaya, the state enjoying the rolpa energies of the state**. The dimension which **emanates** compassionate energy, the *rolpa* energies of **Presence from Presence Itself**, beyond transformation and change, is nirmanakaya, the **emanations which benefit sentient beings**. Because the three kaya teachers are not something other than Pure Perfect Presence, the nature of Pure Perfect Presence is taught to be one indivisibility, with no difference between the disciples and teachers.<sup>210</sup> The *Lado* says:

The three (realms) - the desire realm, the form realm and the formless realm, [874] arise as the nature of the real condition, Pure Perfect Presence. The formless realm is naturally empty, beyond forms. It primordially abides as dharmakaya, beyond grasping. The desire realm abides as sambhogakaya, truly known by Sattvas as the state which enjoys the state. Nothing has ever existed which is not the enjoyment of Presence. Just as one later enjoys something discarded earlier, one enjoys sense pleasures later which

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<sup>210</sup> Literally, between those who need education and those who provide education.

were liberated earlier.<sup>211</sup> Thus the desire realm is said to be sambhogakaya. The forms of the universe which arise are the forms of Pure Perfect Presence. Because the dimension which emanates varieties of unspecified forms manifests many different types from the one unborn Presence Itself, it is said to be nirmanakaya, the manifestor of various non-existent (forms).

Because all three realms are Pure Perfect Presence, everything which manifests as the sufferings of **heat, cold, hunger, thirst, dullness and idiocy of the six types of beings, such as hell beings**, pretas, and so forth, [875] after beings have transmigrated from the natural abodes of deities and have fallen into lower abodes, is the essence of Pure Perfect Presence. Although, to sentient beings who do not understand, these appear to be suffering, really everything is the unconditioned, self-originated blissful state of buddhas. Because buddhas and sentient beings are primordially indivisible, the unconditioned bliss of buddhas must also be the mind-stream of sentient beings. 'Suffering' is an illusion, as in (the example of) a conch shell which is white but is perceived to be yellow. 'Suffering' is nothing other than a label. The *Mutig Trengwa* says.<sup>212</sup>

The experiences of the suffering of beings [876] are my self-arising bliss. When bliss and suffering are indivisible, my qualities are perfected.

The *Ngama* says:

When buddhas of the three times wander in the lowest hell, the eighteen hells achieve the status of the unborn throne. The hunger and thirst of pretas occurs in the dimension of nectar. Vomit is the nectar food of the gods.

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<sup>211</sup> The translator has doubts.

<sup>212</sup> This quotation does not occur in the *Adzom* edition of the *mu tig rin po che phreng ba'i gnyud*.

## **Samsara and Nirvana Are Liberated**

The second subdivision is the explanation that, when one understands, samsara and nirvana are identically liberated.

**(r) "Through non-conceptual equality, (everything) is liberated in the authentic real condition."**

When one understands the principle that all phenomena which arise from Pure Perfect Presence never move away from the realm of the absolute equality of the real condition, one does **not** make **conceptual** divisions, such as good, evil, acceptance, rejection, and so forth. When one relaxes in unfabricated absolute **equality**, (everything) is **liberated** in its own condition **in the** non-conceptual realm of the natural **authentic real condition**.

### **Substance of Wisdom**

The third subdivision is the explanation of the substance of self-originated wisdom. It has three subdivisions:

- 1) wisdom cannot be conceived as an object and does not accumulate any good or bad karma or karmic tendencies (p357); [877]
- 2) because its essence is not other than space, wisdom is beyond rejection, acceptance, transformation and change (p358);
- 3) and all distinctions of samsara and nirvana from understanding or not understanding self-originated wisdom are the greatness of ultimate space (p359).

### **No Accumulation of Karma**

The first subdivision is the explanation that wisdom cannot be conceived as an object and does not accumulate any good or bad karma or karmic tendencies.

**(r) "Because self-originated wisdom cannot be conceived as an object, it transcends all karmic tendencies, defects and qualities."**

Because all phenomena are the essence of the one primordial self-originated wisdom beyond good, bad, acceptance and rejection, the intrinsic essence of **self-originated wisdom** transcends all dualistic conceptual characteristics. **Because wisdom cannot be conceived as an object** and is the space-like real condition beyond transformation through any secondary conditions, **it transcends all karmic tendencies** of virtuous and non-virtuous actions and transcends all good and bad **defects** and **qualities**. All phenomena are said to abide in the state of stainless dharmakaya, regardless of rejection, acceptance, fabrication and transformation. [878]

## Wisdom Is Space

The second subdivision is the explanation that, because its essence is not other than space, (wisdom) is beyond rejection, acceptance, transformation and change.

**(r) "Do not accept qualities. Do not reject defects. Do not attain pleasure. Do not reject suffering. Nothing ever moves away from the authentic state. Similarly, no phenomenon changes (into something more special). No phenomenon is obtained through accepting desires."**

The self-originated uncompounded nature, untainted by good and bad karmic tendencies, and so forth, is not confused by concepts. All **qualities** of the Source exist beyond union and separation, like the sun and its light rays. There is **no acceptance** of a desirable condition and there is **no rejection of defects**. Beyond the concepts of renunciation and desire, one does not intentionally renounce, but abides in the stainless nature of primordial dharmakaya which is never tainted by defects. Because one is beyond all concepts of hope, fear, negation and affirmation, with some view to reject defects and accept qualities, and so forth, one does **not accomplish pleasure** (and) does **not reject suffering**. **Nothing ever moves away from abiding in the authentic** real condition beyond the acceptance of pleasure and the

rejection of suffering. **Similarly**, because self-originated wisdom is **not changed** by secondary conditions, such as paths of purification, travel, and so forth, there does **not exist any phenomenon which becomes** more and more special. [879] There does **not exist any phenomenon to obtain through accepting** some accomplishment of mind's desire.

### **Distinctions Are Space**

The third subdivision is the explanation that all distinctions of samsara and nirvana from understanding or not understanding self-originated wisdom are the greatness of ultimate space.

(r) **"The principle that the essence of phenomena arises (from space) means the same as (the principle that) self-originated wisdom arises from Presence. The label 'the same as' means that wisdom is 'self-originated'."**

The **essence of phenomena** of the outer and inner universe have the method or **principle of arising** from the space of dharmadhatu, Pure Perfect Presence. This principle is said to be **the same as in** the example that unceasing appearances of the clear light of **self-originated wisdom arise from Pure Perfect Presence**, the All-Creating King. Even though it is said that the appearance aspect of the self-radiant, unblocked clear light of wisdom effortlessly arises from the non-conceptual sky-like realm of the total primordial emptiness of the space-base, actually the expression **'the same as'** is nothing more than a **label**. The phenomena which appear as the universe of samsara and nirvana **are** the appearance aspect of the unceasing clear light, the *rolpa* energies of **self-originated wisdom**. This comparison does not have any other meaning. [880]

### **Lower Vehicles Do Not Understand**

The second subdivision is the explanation of the defect that lower vehicles do not understand. It has four subdivisions:



- 1) the defect of sravakas and pratyekabuddhas, who do not understand because they renounce and interrupt (p360);
- 2) the defect of bodhisattvas, who do not understand because they practice the separation of the two truths (p361);
- 3) the defect of followers of the three outer tantras, who do not understand because they cultivate contemplation in stages of ritual (p361);
- 4) and the defect of followers of the two inner tantras, who do not understand because they struggle with method, prajña, development and accomplishment stages (p362).

### **Defects of Renunciation and Interruption**

The first subdivision is the explanation of the defect of sravakas and pratyekabuddhas, who do not understand because they renounce and interrupt.

**(r) "Because (followers of sravakayana and pratyekabuddhayana) experience phenomena as different from the one dimension of self-originated wisdom, the real condition, they renounce this wisdom. Never recognizing this self-originated wisdom, they perceive objects to renounce and interrupt. They do not know (even) the words ('self-originated wisdom')."'**

All phenomena which appear as the universe of samsara and nirvana, however they appear, do not have any separate, independent existence. Because all phenomena are the essence of the one real condition, absolute equality, self-originated wisdom, there is nothing at all to reject or accept. [881] Followers of sravakayana and pratyekabuddhayana **experience different** dualistic phenomena to be rejected or accepted **in the one dimension of self-originated wisdom, the real condition,** absolute equality. Because they do not understand that phenomena are the nature of self-originated **wisdom**, they consider that these phenomena of the outer and inner universe are the nature of all suffering. Thus they **renounce** and interrupt **this** real condition, Pure Perfect Presence. **Never recognizing this self-originated**

**wisdom**, they are inclined to perceive **objects to renounce and interrupt** in the nature of *rigpa*, Pure Perfect Presence. They do **not even know the words**, much less have direct understanding of self-originated wisdom.

### **Defect of the Separation of the Two Truths**

The second subdivision is the explanation of the defect of bodhisattvas, who do not understand because they practice the separation of the two truths.

**(r) "Because (bodhisattvas) practice with the duality of absolute and relative truths, they are obstructed for three eons."**

Similarly, followers of the bodhisattva vehicle of characteristics perceive impure phenomena of samsara in these various appearances of the universe, the nature of Pure Perfect Presence. With established certainty about the **two types of truth - ultimate and relative**, [882] they persevere in the **practice** of these appearances of self-originated wisdom, **using** two types of principles - the ultimate unborn truth and the relative illusory truth. **For three** immeasurable **eons they** do not understand and **are obstructed** from the recognition that the essence of the real condition, Pure Perfect Presence, is the natural state beyond practice.

### **Defect of Contemplation in Stages of Ritual**

The third subdivision is the explanation of the defect of followers of the three outer tantras, who do not understand because they cultivate contemplation in stages of ritual.

**(r) "Because (followers of outer tantras) cultivate (contemplations with characteristics), applying the three purities, and (contemplations) without characteristics, using stages of contemplation to complete their rituals, (such as) the**

**cultivation of all factors of enlightenment, they reject self-originated wisdom for seven lifetimes."**

Followers of the three outer ascetic tantras - kriyatantra, (charyatantra), and yogatantra - consider that these phenomena of the universe ultimately abide as the essence of the pure deity and relatively exist as separate pure and impure phenomena. They **cultivate** contemplations with characteristics by meditating a deity yoga which depends upon the **application of the three purities**,<sup>213</sup> the stages of contemplation, and rituals. They cultivate contemplations **without characteristics** by meditating the emptiness of clear light, the ultimate union of deity and appearances, beyond concepts. [883] They accept and reject, applying their paths **using stages of contemplation to complete the rituals** explained in the context of their specific tantras, such as the **cultivation of all nine factors** for accomplishing **enlightenment** - the five factors of manifest enlightenment,<sup>214</sup> the four miracles, and so forth. **They reject self-originated wisdom, and for seven human lifetimes**, or a shorter or longer time period, depending upon the goal established by their specific context, they are unable to understand anything other than abiding in the struggles of acceptance and rejection.

### **Defect of Struggle**

The fourth subdivision is the explanation of the defect of followers of the two inner tantras, who do not understand because they struggle with method, prajña, and development and accomplishment stages.

**(r) "(Followers of mahayoga and anuyoga) cultivate the non-duality of method and prajña. They move (higher and higher), using unborn prajña and methods. They meditate**

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<sup>213</sup> The three purities are deity and mandala, ingredients and utensils, and mantra and contemplation.

<sup>214</sup> The five factors of manifest enlightenment are the lotus-sun-moon throne, seed syllables, symbolic mind attributes, pure mandala, and primordial wisdom form of the deity.

that their (state) is the essenceless appearance (of the deity's mandala). If they have great diligence with the five rituals, (five) necessities, (five) aspects (of mantra recitation), and correct samaya (preservation), for one thousand six hundred (years) on the level of *rigdzin* they (cultivate) undistracted contemplation which desires sambhogakaya. But, after attaining sambhogakaya, they have the view to struggle again for their own Presence, and after one thousand years they again discover non-conceptual equality."

Even though followers of the inner tantras of both mahayoga and anuyoga consider that all phenomena of the animate and inanimate universe abide in the essence of total dharmakaya and constitute the indivisible truth of purity and equality, they do not see clearly, because they are obscured by the cloud-like obstacles of dualistic perceptions. [884] To remove these obstacles they **cultivate the non-duality of** the development stage of **method** and the accomplishment stage of **prajña**. Specifically, their profound **prajña** understands that, ultimately, all phenomena are primordially **unborn**, and that, relatively, appearances are the essence of the deities. They **move** higher and higher **by** cultivating the contemplations of the development and completion **methods**. Hoping to ultimately realize their goal, they unify the development and accomplishment stages in the **essenceless appearances**, and they **meditate** that all **their own** aggregates, constituents and sense bases are the mandala of the deities.

Specifically, the **five rituals**<sup>215</sup> work with total emptiness, with illusory compassion, and with many or a few symbols of the one deity. The *lam rim* lists the five **necessities**: [885]

The five superior necessities are samayas, view, contemplation, bodhichitta and compassion.

The *Drel Chung* lists the five **aspects** of mantra:

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<sup>215</sup> Alternative lists of the five rituals, five necessities and five aspects of mantra recitation are presented in footnotes in chapter 46.

The (five) aspects of mantra recitation are the cultivation of wisdom in the heart, the sun-moon disk in the heart, keeping the samaya mudra, maintaining presence of the seed syllable on top (of the disk), and the emanation and reabsorption (of light rays) while chanting (the mantra).

**If they have great diligence on the path, with correct preservation of the categories of root and secondary samayas, abiding on the level of the four types of *rigdzin* for one thousand six hundred years they cultivate undistracted contemplation which desires to attain the sambhogakaya of the spontaneously accomplished five kayas, in the form of vajradhara. But, after attaining sambhogakaya, [886] repeatedly they have the view to struggle again for this self-originated wisdom of their own Presence Itself. Until they again understand and discover in one thousand years the authentic state of the non-conceptual real condition, dharmakaya, total equality, they do not precisely understand Presence Itself, but abide on paths of struggle and accomplishment.**

Because (followers of) anuyoga (also) abide on a path of struggle and accomplishment using the development and accomplishment stages, they can be explained to be essentially (the same as followers of) mahayoga.

### **Advice to Give this Teaching**

The third subdivision is the advice to give this teaching. It has three subdivisions:

- 1) the brief explanation (p364);
- 2) the extensive explanation (p365);
- 3) and the conclusion (p369).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) "Hey Mahasattvavajra! You should (understand). You should now teach my unmistakable teaching."**

**Hey Mahasattvavajra!** Although followers of the lower vehicles are not able to understand the self-originated wisdom of Presence Itself, **you** should understand this **unmistaken** natural Presence Itself, the definitive **teaching of me**, the All-Creator. [887] **You should now teach** to other disciples how you understand.

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has two subdivisions:

- 1) the advice to eliminate defects which keep (disciples) far away from (understanding) self-originated wisdom for an eon because paths of cause and effect produce senseless fatigue (p365);
- 2) and the advice that the teaching of effortlessness is based upon self-perfected qualities (p366).

### **Elimination of Defects**

The first subdivision is the advice to eliminate defects which keep (disciples) far away from (understanding) self-originated wisdom for an eon because paths of cause and effect produce senseless fatigue.

**(r) "Hey! The coarse consciousnesses of sentient beings (such as) gods and humans are naturally distracted by sense objects. To ignorant sentient beings who are satisfied with whatever is taught, (the teachers of the three kayas) do not teach the great unmistakable, definitive teaching. Rather, they teach provisional teachings of cause and effect (based upon) ultimate and relative truths. When the consciousnesses (of beings) are satisfied with the duality of true and false, they abide in the duality of true and false for (many) long eons."**

**Hey Mahasattva!** Because worldly **sentient beings**, such as **deities, humans**, and so forth, are not able to understand the real condition, Pure Perfect Presence, their very **coarse** and rough

consciousness and intellect have the tendency to wander to objects of the six sense consciousnesses. Because **sentient beings** who are conditioned by illusions do **not understand** the differences among provisional paths, definitive paths and wrong paths, [888] **to those who are satisfied with whatever is taught**, such as the philosophical systems of *mutegpas*, the provisional paths of the lower vehicles, and so forth, the teachers of the three kayas do **not teach** this **unmistaken, definitive**, very secret **great teaching** beyond struggles and accomplishments. Rather, they **teach** some **provisional teachings** of vehicles of **cause and effect**, which have the tendency to (distinguish) infallible, unfailing **ultimate truth** and deceptive, illusory **relative truth**. They give teachings which have the tendency to reject and accept (based upon) this difference (between ultimate and relative truths). When **the consciousnesses** of beings **are satisfied** by these teachings which involve the acceptance and rejection of the two truths or the **duality of true and false**, **for many long eons they abide** on paths which accept, reject, negate and affirm the **duality of true and false**. In order to remove these defects, such as the inability to understand Pure Perfect Presence, the real condition beyond acceptance, rejection, struggle and accomplishment, [889] you should instruct and teach to other disciples this definitive teaching of me, the All-Creator, whose nature transcends cause, effect, struggle and accomplishment.

### Self-Perfected Qualities

The second subdivision is the advice that the teaching of effortlessness is based upon self-perfected qualities. It has three subdivisions:

- 1) the quality of connecting with the essential path of effortlessness which it is not necessary to travel (p367);
- 2) the quality of experiencing the essence of dharmakaya beyond meditation, free from the disease of fixing mind on the development and accomplishment stages (p367);
- 3) and the quality of discovering the effortless self-perfected state which transcends the preservation and violation of training and progressing in the development of mind (p368).

## No Travel on the Effortless Path

The first subdivision is the explanation of the quality of connecting with the essential path of effortlessness which it is not necessary to travel.

**(r) "Thus, from the beginning, unmistakably teach natural Presence. When taught, (practitioners with capacity) will recognize the unmistakable effortless path and immediately abide on the effortless level. (Practitioners with capacity) will recognize this path which bypasses the search (for some other enlightenment)."**

Following the provisional paths of cause and effect explained previously, one does not recognize the essential meaning for many eons. **Thus, from the beginning, unmistakably teach** this self-originated wisdom, the natural state, **natural Presence** Itself. [890] **When** the self-originated wisdom of Presence Itself has been precisely **taught**, (practitioners with capacity) **will recognize the natural unmistakable** real condition, the **effortless path**, without depending upon levels, paths, training and traveling, and **immediately they will abide on the effortless level**, or the level of indivisible Samantabhadra, beyond all struggles and accomplishments. Practitioners with capacity **will recognize this** profound short **path which bypasses the search** for some other goal of enlightenment.

## Dharmakaya beyond Meditation

The second subdivision is the explanation of the quality of experiencing the essence of dharmakaya beyond meditation, free from the disease of fixing mind on the development and accomplishment stages.

**(r) "Because there is no need to cultivate contemplation, (circumstances) will come together, and the stability of effortless bliss will be obtained by these (practitioners)."**



Similarly, when you unmistakably teach self-originated wisdom, dzogchen Presence Itself, there will be direct understanding of self-originated wisdom, the Source, the essence of dharmakaya, without meditation. Because there is **no need to cultivate** undistracted one-pointed **contemplation**, as in the development and accomplishment stages of lower vehicles, and so forth, (practitioners) will be free from the disease of controlling Presence, [891] and capacity, karma, and the path of unfabricated absolute equality **will come together**. **Beyond effort** with anything, such as views, meditations, samayas, and so forth, **stability** on the level of effortless **bliss will be obtained by these** practitioners.

### **Effortless Self-Perfection beyond Preservation and Violation**

The third subdivision is the explanation of the quality of discovering the effortless self-perfected state which transcends the preservation and violation of training and progressing in the development of mind.

(r) **"When one realizes this unmistakable, definitive natural Presence, the qualities are effortlessly self-perfected. There is no need to develop bodhichitta. There is no need to travel a path. There is no need to train on levels. There is no need to cultivate a view. There is no need to pursue precepts, morality or samayas."**

**When**, without dependence upon the application of actions, **one** directly understands and **realizes this** natural state, the meaning of the unmistakable, definitive teaching, **natural Presence** Itself, self-originated wisdom, dharmakaya, primordial enlightenment, then (all) **qualities**, such as views, meditations, levels, paths, and so forth, **are effortlessly self-perfected**. When one understands that all sentient beings have always been the essence of primordial enlightenment, there is no need to conceptualize compassion for the benefit of others. When one understands that there is no enlightenment other than this self-originated wisdom of Presence Itself, prajña has no reference in

complete enlightenment. [892] Thus there is **no need to develop bodhichitta** with two aspects.<sup>216</sup> When one understands that all beings abide in a primordial effortless, self-perfect way on the level of the Source, Pure Perfect Presence, there is **no need to travel a path**. There is **no** need to practice or **purify** impure obscurations **on levels**. When one understands that the one *thigle* of Presence Itself transcends viewer and viewed and all dimensions of mind, there is **no need to cultivate a view**. When one understands that whatever arises is the *rolpa* energy of wisdom, there is no distinction between rejection and acceptance or preservation and violation. Thus there is **no need to accept and pursue the precepts** of pratimoksha, the **morality** of bodhisattvas, or the **samayas** of guhyamantra.<sup>217</sup> Enlightened qualities already abide on the level of effortless bliss. [893]

## Conclusion

The third subdivision is the conclusion.

(r) **"Hey Mahasattva, teach! Worldly people try to produce the characteristics of phenomena. Do not, in this way, act with the body to cultivate a deity's (form). With the voice, do not recite mantras and words. With the mind, do not visualize contemplations." Thus he spoke.**

**Hey Mahasattva!** Because the unmistakable state of natural Presence has the qualities explained above, you should **teach** to others this definitive teaching of me, the Teacher, the All-Creator. Specifically, although all phenomena are already enlightenment as the nature of the one primordial self-originated wisdom, with no dependence upon actions and struggles, because **worldly people** are attached to and obsessed with the reality of the phenomena of samsara, they apply great efforts to **produce the characteristics of**

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<sup>216</sup> The two aspects of bodhichitta are the relative bodhichitta (of the four immeasurables and six or ten paramitas) and the absolute bodhichitta (of empty wisdom beyond concepts).

<sup>217</sup> Alternate names for the vehicles of mantras include: mantrayana, tantrayana, vajrayana, guhyamantrayana, and vehicles of tantras.

compounded **phenomena**. But there is no need to 'apply any effort, struggle, negation or affirmation **in this way**. **With the body, do not cultivate the form of the deity's body, using activities** such as mudras, dances, and so forth. **With the voice, do not recite mantras** and pronounce **words**, such as (taught in) the visualization instructions for the development and accomplishment stages, and so forth. **With the mind, do not cultivate** any virtuous frame of reference, such as **the visualization of contemplations** with or without characteristics. All actions of the three gates, without any rejection, acceptance, fabrication or transformation, are proclaimed to be settled in the unfabricated natural state. **Thus he spoke**. The *Lado* says:

Transcendence of the fabrications of the body, voice and mind of samsara is the decisive manifestation of self-origination. Unfabricated body is the decisive experience of Body. Uncontrived voice is the decisive experience of Voice. Uncorrected awareness is the decisive experience of Mind. Transcending the desire for enlightenment is the decisive experience of enlightenment. Non-renunciation of concrete phenomena is the decisive experience of emptiness. Non-rejection of suffering is the decisive experience of bliss. Non-transcendence of the real condition is the decisive experience of view. [895] Transcending even the tiniest reference is the decisive experience of meditation. Transcending struggles with body and voice is the decisive experience of behavior. Transcending buddha is the decisive experience of the goal.

These two chapters<sup>218</sup> of the commentary on the words and meanings are very condensed summaries of the essential meaning of the root tantra.

**(r) From the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-fifth chapter, which explains that *All Phenomena are Nothing Other than Pure Perfect Presence*.**

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<sup>218</sup> Chapters 54 and 55.

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the fifty-fifth chapter, which explains that *All Phenomena are Nothing Other than Pure Perfect Presence*.**

The third subdivision (of Prajñā through Study)<sup>219</sup> is the condensed summary of the essence of the Perfections. It has two subdivisions:

- 1) the proclamation (in chapter 56) of how the retinue should understand the meaning (p372);
- 2) and the explanation (in chapter 57) of how the teaching is entrusted to the retinue by the teacher, who says, 'Wonderful!' (p380)

### **Chapter 56 - Understanding the All-Creator**

Chapter fifty-six proclaims how the retinue understands the meaning. This chapter explains that the state of Presence Itself, self-originated Wisdom, is the all-creating essence of all phenomena. It has two subdivisions: [896]

- 1) the brief explanation (p372);
- 2) and the extensive explanation (p373).

#### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) Then Sattvavajra proclaimed to the whole retinue his understanding and declared in words that the All-Creating King, Pure Perfect Presence, is the nature of all phenomena and the Creator.**

After explaining the summarized meaning of all the essential points of the subject matter, **then** the lord of the retinue, the heart-child, **Sattvavajra**, the compiler of the teachings, as requested by the Teacher, the All-Creating King, **proclaimed how**

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<sup>219</sup> The main subject matter of the *Kunjed Gyalpo Tantra* has three subdivisions: Prajñā through Study (chapters 1-57), Prajñā through Reflection (chapters 58-69), and Prajñā through Meditation (chapters 70-84). Prajñā through Study has three subdivisions: the brief explanation of the tantra on the basis of the Perfections, in the introduction (chapter 1, volume 1); the extensive explanation on the basis of the Perfection of the teaching (chapters 2-10, volume 1), and chapters 11-55, volumes 2-4); and the condensed summary of the essence of the Perfections (chapters 56-57, volume 4).

**he understood the meaning. To his whole retinue Sattvavajra declared in words that Pure Perfect Presence, the All-Creating King, *rigpa*, self-originated wisdom, is the nature of all phenomena and the Creator of all Perfections.**

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has three subdivisions:

- 1) the general explanation (p373);
- 2) the detailed explanation (p373);
- 3) and the conclusion (p379).

### **General Explanation**

The first subdivision is the general explanation.

**(r) "Hey, Teacher of teachers, All-Creating King! My understanding of your essence is that all phenomena are your one essence."**

**Hey, Teacher of the teachers** of the three kayas, dharmakaya, **All-Creating King!** How do I, Sattvavajra, **understand** the unmistakable meaning of the self-originated wisdom of Presence Itself, **the essence of You**, the Teacher, the All-Creator? [897] Absolutely **all phenomena** of samsara and nirvana, with no exceptions, **are** the **one** dharmakaya thigle, Pure Perfect Presence, the Source, the **essence of You**, the All-Creator.

### **Detailed Explanation**

The second subdivision is the detailed explanation. It has six subdivisions:

- 1) the abodes of dharmakaya and sambhogakaya are the All-Creator (p374);
- 2) the three kayas are the all-creating state (p375);
- 3) sentient beings of the three realms are the All-Creating King (p376);

- 4) buddhas of the three times are the All-Creator (p377);
- 5) the four types of practitioners are the All-Creating King (p377);
- 6) and the animate and inanimate universe is the All-Creating King (p378).

### **Kayas Are the All-Creator**

The first subdivision is the explanation that the abodes of dharmakaya and sambhogakaya are the All-Creator.

**(r) "The citadel of the real condition, dharmadhatu, is well known to be the All-Creating King. The palaces of the realm of space are well known to be the All-Creating King."**

How should one understand the principle explained above? Because the birthplace of the dharmakaya teacher, the **real condition**, the **citadel of unchanging dharmadhatu**, is not lower<sup>220</sup> than dualistic manifestations, it is nothing other than the great Akanishtha Heaven of the authentic state. [898] It is **well known to be the All-Creating King**, self-originated wisdom, the birthplace of all phenomena, the total non-conceptual unborn state. Similarly, the abodes of the victorious ones of sambhogakaya, such as the Eastern Heaven of Manifest Joy, and so forth, the great **palaces** which reach to the edges of the realm of space without ever falling into limitations or partialities, are ornamented with innumerable immaterial, natural, and unobscured decorations. Because these realms self-arise from the *tsal* energies of the unceasing *dang* energies of the five types of wisdom in the one self-originated wisdom of Presence Itself, they are **well know to be** the state of Pure Perfect Presence, **the All-Creating King**. Sattvavajra perfectly understands this principle. [899]

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<sup>220</sup> 'Not lower' is a play on the literal meaning of the highest possible realm, Akanishtha ('*og min*'; 'not lower' than anything else).

### Three Kayas Are the All-Creator

The second subdivision is the explanation that the three kayas are the all-creating state.

(r) "The unborn dharmakaya teacher is well known to be the All-Creating King. Sambhogakaya pleasures are well known to be the All-Creating King. The *thugje* wisdom energies of nirmanakaya emanations are well known to be the All-Creating King."

Similarly, the primordially **unborn**, non-conceptual **dharmakaya teacher is well known to be the All-Creating King**, the total ineffable, primordial, empty, unborn essence of self-originated wisdom. The appearances of **sambhogakaya**, the five types of sense **pleasures** enjoyed as the nature of unattached non-duality, **are well known to be the** wisdom of the radiant nature of the **All-Creating King**, the unceasing self-originated, self-perfected manifestations. The *rolpa* energies which manifest from the *tsal* energies of the **thugje wisdom energies of nirmanakaya emanations**, in correspondence with the karma and capacity of specific disciples, **are well know to be the All-Creating King**, Presence Itself, the *thugje* energies of self-originated wisdom, the unceasing manifestations of *tsal* energies. [900] The *Tingdzog* says:

Wisdom, transcending space and time, is unborn Akanishtha beyond edge and center, the self-originated all-pervading, supreme place of dharmadhatu. Assembled here through the empowering energies of fivefold dharmakaya are the five families of the victorious sugatas, and so forth. The retinue of *rigdzin* emanations constitute the supreme retinue, the primordial union of all. The nature of the three times cannot be imagined in any way. Primordial nowness transcends earlier and later times.



All Perfections of the three kayas, beyond the sequence of the three times, are said to be perfected immediately in the self-originated wisdom of Presence Itself.

### Sentient Beings Are the All-Creator

The third subdivision is the explanation that sentient beings of the three realms are the All-Creating King.

(r) **"The passionate domains of the desire realm are well known to be the All-Creating King. The arrogant domains of the form realm are well known to be the All-Creating King. The mental structures of the formless realm are well known to be the All-Creating King."**

Furthermore, sentient beings of the three realms are understood to be the essence of all-creating Pure Perfect Presence. [901] The **domains** of sentient beings who enjoy and are **passionate** about desirable objects, such as the foods, and so forth, **of the desire realm are well known to be the All-Creating King**, who enjoys by himself the appearances of the five sense pleasures, the nature of Pure Perfect Presence, the real condition.

The **domains** of sentient beings who perceive objects in the Abode of Great Brahma,<sup>221</sup> having excessive **arrogance** or pride about superior things, such as the locations, forms, shapes, colors, and so forth, **of the form realm, are well known to be the All-Creating King**, the *tsal* energy appearances of self-originated wisdom, about which it has been said:

What arises as the forms of the universe are the forms of Pure Perfect Presence. [902]

The essence of the **mental structures** of empty *rigpa* contemplation **of the formless realm** are nothing other than the *tsal* energies of Pure Perfect Presence. Thus they are established and **well known to be the All-Creating King**.

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<sup>221</sup> The Abode of Great Brahma is one of 28 meditation levels in the form realm.

## **Buddhas Are the All-Creator**

The fourth subdivision is the explanation that buddhas of the three times are the All-Creator.

(r) **"Buddhas of ancient times, abiding in space, are well known to be the All-Creating King. Buddhas abiding now, performing benefit, are well known to be the All-Creating King. Those (buddhas) who will arrive in the future are well known to be the All-Creating King."**

**Buddhas of ancient times, abiding in the Mind space** of the unlocalized, inexpressible dimension of the all-creating state of the Teacher, **are well known to be the All-Creating King**, and not something else. **Buddhas abiding concretely now** in the realms of the ten directions, **performing benefit** for sentient beings, **are well known** from the teachings of the All-Creating Teacher **to be the All-Creating King**. Any buddhas **who will arrive later in the future**, embodying the two self-perfected benefits and manifesting from the direct understanding of all-creating Pure Perfect Presence, **are well known to be** the essence of the All-Creating King. [903]

## **Practitioners Are the All-Creator**

The fifth subdivision is the explanation that the four types of practitioners are the All-Creating King.

(r) **"The views about the (all-creating) state (maintained by practitioners of the) four types of yogas are well known to be the All-Creating King."**

(Practitioners of) the **four types of yogas**, such as sattvayoga of the three series of outer tantra, and so forth, have views and meditate in the context of their specific teachings, such as the dualistic **view** of acceptance and rejection, and so forth, **about the all-creating state** of Pure Perfect Presence. These views **are well known to be** the essence of the all-creating state, because

this yoga is applied in the essence of **the All-Creating King, rigpa**, Pure Perfect Presence.

To summarize, all (phenomena encompassed by) samsara, nirvana and paths are all-creating Pure Perfect Presence. The *Longchen* says:<sup>222</sup>

Samantabhadra, effortless natural Presence, is the universal ancestor beyond transformation and change. Sentient beings of the three realms are produced from this (Presence). [904] Victorious ones of the three times manifest from the space of unborn Samantabhadri. The states of the five types of practitioners arise from the dimension of this one (Presence).

And the *Longchen* says:<sup>223</sup>

Phenomena encompassed by samsara, nirvana and paths arise from the state and are unified in the state.

### **Universe Is the All-Creator**

The sixth subdivision is the explanation that the animate and inanimate universe is the All-Creating King.

**(r) "(All phenomena) encompassed by the five elements and the animate and inanimate universe are well known to be the All-Creating King."**

To summarize, all appearances of outer and inner phenomena **encompassed by the five elements** and the **animate and inanimate universe are well known**, from this profound teaching about the definitive meaning of the All-Creating Teacher, **to be exactly the All-Creating King**, Pure Perfect Presence, and not something else.

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<sup>222</sup> Folio 85 in chapter 35 of the *sde dge* edition of the *Longchen Rabjam Tantra*. This passage was also quoted in the commentary on chapter 52.

<sup>223</sup> Folio 73 in chapter 29 of the *sde dge* edition of the *Longchen Rabjam Tantra*.

By proclaiming in this way, Sattvavajra offered his unmistakable understanding.

## Conclusion

The third subdivision is the conclusion.

(r) **"There is no (phenomenon) other than the All-Creating King. Buddhas, sentient beings, the animate and inanimate universe, everything encompassed by and known as phenomena, do not manifest as something other than the All-Creating King."** Thus Sattvavajra proclaimed.

For the reasons explained previously, there is **no** phenomenon of samsara, nirvana or paths which is **other than the All-Creating King**. [905] Because **buddhas** of the three times, **sentient beings** of the three realms, **the animate and inanimate universe**, as well as **everything encompassed by and known as phenomena** - material, immaterial, and so forth, **do not manifest as something other than** the rootless, baseless, total, primordial, liberated, unborn essence of **the All-Creating King**, *rigpa*, Pure Perfect Presence. Because there does not exist even the smallest phenomenon with impure qualities to be rejected, blocked, purified or transformed, I, Sattvavajra, understand that everything is the essence of the all-creating state. **Thus Sattvavajra thoroughly proclaimed.**

(r) **From the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-sixth chapter, which explains how *Sattvavajra Proclaims his Understanding of the Essence of the All-Creator*.**

This completes the commentary on the chapter entitled **From the *All-Creating King, Pure Perfect Presence*, the fifty-sixth chapter, which explains how, at the request of the All-Creating Teacher, *Sattvavajra* thoroughly *Proclaims* to the Retinue *his Understanding of the Essence of All-Creating Pure Perfect Presence*.** [906]

## Chapter 57 - *Entrusting the Teaching*

Chapter fifty-seven continues the condensed summary of the essence of the Perfections by explaining how the teaching is entrusted to the retinue by the teacher, who says, 'Wonderful!' It has two subdivisions:

- 1) the brief explanation (p380);
- 2) and the extensive explanation (p380).

### **Brief Explanation**

The first subdivision is the brief explanation.

**(r) Then the All-Creating King, Pure Perfect Presence, explained about entrusting the teaching to Sattvavajra.**

After Sattvavajra proclaimed his understanding of the essence of the All-Creating King, **then (the Teacher) explained about entrusting the teaching** in full strength to Sattvavajra, the (lord of the) retinue, who is not other than **the All-Creating King, Pure Perfect Presence.**

### **Extensive Explanation**

The second subdivision is the extensive explanation. It has two subdivisions:<sup>224</sup>

- 1) transmission and advice (p380);
- 2) and the recognition of the distinction between two types of teachings (p386).

### **Transmission and Advice**

The first subdivision is the explanation of transmission and advice. It has two subdivisions:

- 1) transmission (p381);

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<sup>224</sup> The commentator mentions three subdivisions, but actually combines the second subdivision with the first subdivision.

2) and advice about how to teach others (p383).

## Transmission

The first subdivision is transmission. It has three subdivisions:

- 1) the transmission that the fifty-seven chapters are my essence (p381); [907]
- 2) the transmission that the teachers of the three kayas manifest from me (p382);
- 3) and the transmission that Pure Perfect Presence is the essence beyond cause and effect (p383).

## 57 Chapters Are My Essence

The first subdivision is the explanation of the transmission that the fifty-seven chapters are my essence.

**(r) "Hey Sattvavajra, maintain this! You are self-originated wisdom. You manifest the essence through me. Maintain this essence of me!"**

Then the Teacher, the All-Creating King, again spoke to Sattvavajra. **Hey Sattvavajra!** You should **maintain** in full strength **this** king of all tantras, the pinnacle of all vehicles. **You, Mahasattva, are the self-originated wisdom of rigpa**, Presence Itself, with unmistakable understanding of the real condition, just-that-ness. Because **you** display and directly **manifest the essence** which uninterruptedly radiates from the dimension of the unborn space **of me**, the All-Creating Teacher, unfailingly **maintain this** essence of the fifty-seven chapters of this tantra, the **essence of me**, the Teacher, which is transmitted to you. The Teacher, the All-Creating King, and the great tantra of the secret teaching are said to be the one primordial, indivisible, identical essence. [908] The *Dochu* says:<sup>225</sup>

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<sup>225</sup> Folios 51a-51b in the commentary section of topic 10 of the *sde dge* edition of the *chos thams cad rdzogs pa chen po byang chub kyi sems su 'dus pa'i mdo*.

These ten topics about Pure Perfect Presence are the one primordial non-dual state of everything of the animate and inanimate universe, samsara, nirvana, buddhas, sentient beings, Teacher Samantabhadra, enlightenment, teachings, Presence Itself, and followers of dzogchen. Thus there are no dualistic categories in the one (Presence).

The *Kunjed Gyalpo* says:<sup>226</sup>

I am the Teacher, the All-Creating King. The immeasurable (profundity) of this root of vehicles, the Source of teachings, is not taught by the three kaya teachers. This tantra of Presence teaches (that all phenomena are primordially) unborn.

Although the text says that Sattvavajra is the self-originated wisdom, Presence Itself, [909] actually the natural state of all phenomena is the state of all-creating Pure Perfect Presence. One should understand through self-originated wisdom, the wisdom of one's own specific *rigpa*, the natural perceiver who is not something else.

### **Three Kayas Manifest from Me**

The second subdivision is the explanation of the transmission that the teachers of the three kayas manifest from me.

**(r) "The three kaya teachers manifest from the three aspects of my essence and"**

The (three) teachers of the three kayas manifest from the three aspects - emptiness, luminosity and *thugje* energies - of me, the Teacher, the All-Creator. The word 'and' connects this line with the next line.

### **Presence beyond Cause and Effect**

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<sup>226</sup> Chapter 84.

The third subdivision is the explanation of the transmission to maintain Pure Perfect Presence, the essence beyond cause and effect.

**(r) "You should maintain the essence of these (kaya teachers)."**

Because the **essence of these** three kaya teachers is the Teacher, the All-Creating King, *rigpa*, Pure Perfect Presence, beyond cause, effect, struggle and accomplishment, the teaching is transmitted with the words, 'Sattvavajra, **you should maintain** this *rigpa*, Pure Perfect Presence'.

### **Advice about How to Teach Others**

The second subdivision is the advice about how to teach others. It has two subdivisions:

- 1) the advice to teach with a lion voice that all phenomena encompassed by the Perfections are created by the All-Creating King (p383); [910]
- 2) and the advice not to teach that there is some other sattvavajra or all-creator who manifests everything, instead of me, the ancestor of all (p384).

### **All Is Created by Me**

The first subdivision is the advice to teach with a lion voice that all phenomena encompassed by the Perfections are created by the All-Creating King.

**(r) "Even when teaching something from the three types of teachings of these (kaya teachers), like the lion of speech you should teach that times, places, retinues, and so forth, are created by my state."**

**Even when teaching to other disciples something from the three types of teachings of these three kaya teachers, like the**



**lion of speech** you, Sattvavajra, **should teach that the** Perfections, such as the **times, places, retinues**, and so forth, of these three kayas, together with all phenomena encompassed by the Perfections of teachers and teachings, **are created by my state**, the All-Creating King, Pure Perfect Presence. You should teach that everything is primordially enlightened as the essence of the Source, Pure Perfect Presence, and that nothing is other than this state.

### **No Other All-Creator**

The second subdivision is the advice not to teach that there is some other sattvavajra or all-creator who manifests everything, instead of me, the ancestor of all.

**(r) "You should perceive my essence in the same way that my essence as the All-Creator or my characteristics as the All-Creator have been explained. Because I am the essence of all phenomena, my all-creating state is the ancestor of all buddhas. You should be the ancestor of all buddhas. You should understand that my state as the All-Creating King is the father (and mother) of the three kaya teachers. You should be the father and mother of the three kayas. You should be the ancestor of the buddhas of the three times. When you, the lion of speech, the ancestor of all sentient beings, teach, do not teach that any phenomenon, however it appears, or the state of Mahasattva is something other than me, the ancestor of all sentient beings. When you speak with the lion's voice, do not say that any phenomenon, however it appears, is something other than the state of Mahasattva and my state as the All-Creating King."**

Furthermore, **in the same way that my essence as the Teacher, the All-Creator, or my characteristics as the All-Creator have been explained** to be the essence of all phenomena, the ancestor of all buddhas, and so forth, **[911] you, Mahasattva, should perceive my essence.** Specifically, how should you perceive? Because **I, the teacher, am the essence of all**

**phenomena, my all-creating state is the ancestor of all buddhas** of the three times. The three kaya teachers manifest from my all-creating Pure Perfect Presence. The teachers of the three kayas teach paths which correspond to the capacities of disciples. Because buddhas arise through these teachings, you should understand that I am the ancestor of these buddhas. In the same way, **you, Sattvavajra, should be the ancestor of all buddhas** of the three times.

**You should understand that my state as the All-Creating King is the father and mother who give birth to absolutely all victorious teachers of the three kayas.** [912] **Sattvavajra, you should be the father and mother of teachers of the three kayas. You should be the ancestor of buddhas of the three times.** In the future, when beings depend upon the paths taught by these buddhas, you will become the ancestor of all sentient beings who attain perfect enlightenment.

Thus, Mahasattva, **when you, the lion of speech, the ancestor of all sentient beings, teach** to other disciples this profound teaching of the great king of tantras<sup>227</sup> whose essence transcends cause, effect, struggle and accomplishment, [913] **do not teach that** the nature which manifests the uninterrupted *tsal* energies of **any phenomenon** of samsara, nirvana, and so forth, **however it appears, is something other than the state of Mahasattvavajra and** the basic real condition, the essence of Pure Perfect Presence, dharmakaya, **my state as the Teacher, the All-Creating King**, abiding in the non-conceptual realm. You should teach the non-duality of teacher and retinue, Pure Perfect Presence, the indivisible nature of the one dharmakaya *thigle*. This is the advice.

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<sup>227</sup> The great king of tantras refers to the *Kunjed Gyalpo*.

## Distinction Between Two Teachings

The second subdivision is the explanation of recognizing the distinction between two types of teachings. It has two subdivisions:

- 1) it is a mistake to remain in a vehicle of cause and effect, which claims to newly realize enlightenment by distinguishing the duality of buddhas and sentient beings and by training and travelling to make pure the impure mind of sentient beings (p386);
- 2) and, because Presence Itself, self-originated wisdom, the self-perfected enlightenment of the three kayas, is already accomplished, the unchanging state of one's Presence as dharmakaya does not now depend upon struggle with cause and effect (p387). [914]

### No New Enlightenment

The first subdivision is the explanation that it is a mistake to remain in a vehicle of cause and effect, which claims to newly realize enlightenment by distinguishing the duality of buddhas and sentient beings and by training and travelling to make pure the impure mind of sentient beings.

**(r) "(All) teachings of the three kayas (distinguish) the two aspects - cause and effect. (Followers) desire an effect from practicing with a cause. Assigning the names 'sentient being' (to the cause) and 'buddha' (to the effect), the 'sentient being' hopes to accomplish the effect, 'buddha'. This is not my teaching."**

Because no phenomenon of samsara or nirvana, however it appears, can be said to be something other than the all-creating state, none of the **teachings** taught by **the three kaya** teachers teach the essence of all-creating Pure Perfect Presence. Rather, these teachings distinguish **two aspects** - sentient beings as the **cause** and buddhas as the **effect**. For the purpose of suppressing and purifying the impure mind-streams of sentient beings as the

**cause**, these teachings depend upon struggles and **practices** on paths, such as view, meditations behavior, and so forth. They hope and **desire** to newly attain the goal of enlightenment as the **effect**. They are attached to meanings which are nothing other than different words - '**sentient being**' and '**buddha**'. **By** training on the path of '**sentient being**', they hope to **accomplish some goal named 'buddha'**. **This** <sup>[915]</sup> **is not the teaching of me**, the All-Creator. Rather, this is a deviation from the path which transcends cause, effect, struggle and practice.

### **No Struggle with Cause and Effect**

The second subdivision is the explanation that, because Presence Itself, self-originated wisdom, the self-perfected enlightenment of the three kayas, is already accomplished, the unchanging state of one's Presence as dharmakaya does not now depend upon struggle with cause and effect.

(r) **"The essence of me, the All-Creator, transcends the duality of cause and effect. Because there is no duality of 'sentient being' and 'buddha', 'buddha' is not accomplished by 'sentient being'. My state as the All-Creating King is the self-originated wisdom of Presence Itself."** Thus he spoke.

Because **the essence of me, the All-Creator**, is already naturally self-perfected now in the mind-streams of sentient beings of the three realms and abides as the state of the three kayas, the self-originated wisdom of *rigpa*, Presence Itself, the self-originated wisdom of this natural state **transcends the dualistic dimension of cause and effect** and has **no dualism of** bad and good, such as '**sentient being**' and '**buddha**'. Impure '**sentient being**' as the cause **does not** (subsequently) **accomplish** the pure state of '**buddha**' as the goal. This means that both samsara and nirvana are the essence of the one All-Creating King, transcending good, bad, acceptance and rejection. The *Bangdzö Trul De* says:

The great ancestor of all buddhas <sup>[916]</sup> is one (state) beyond illustration and definition. It is not compounded in the

three times and not produced by causes and conditions. It is the Source of all phenomena and abides in natural self-perfection.

Since all phenomena are the essence of the All-Creating King, **my state as the All-Creating King is the self-originated wisdom of Presence Itself.** Because my state is primordial enlightenment, dharmakaya, total unchanging bliss, there is no need to accomplish (something else) by depending upon cause, effect, effort and struggle. **Thus he spoke.**

These two essential chapters<sup>228</sup> explain that no phenomenon is something other than the *rolpa* energy of the one self-originated wisdom.

**(r) From the teaching of the *All-Creating King, Pure Perfect Presence*, this concludes the fifty-seventh chapter, which explains *Entrusting the Teaching*.**

This completes the commentary on the chapter entitled **From the teaching of the *All-Creating King, Pure Perfect Presence*, the fifty-seventh chapter, which explains *Entrusting the Teaching*.** [917]

These (chapters) conclude the root tantra, the All-Creating (King), which definitively establishes the meaning of prajña, (the quality) which manifests when those with the highest capacity hear about effortless liberation.

**(r) The All-Creating King, Pure Perfect Presence, is concluded.**

The statement, '**The All-Creating King, Pure Perfect Presence, is concluded**' means that the words which present the topic of (*Prajña* through) Study (chapters 1-57), the first (of three) sections of the root tantra, are completed.<sup>229</sup>

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<sup>228</sup> Chapters 56 and 57.

<sup>229</sup> The other two sections are *Prajña* through Reflection (chapters 58-69) and *Prajña* through Meditation (chapters 70-84).

## Colophon

(r)     **The Indian Pandit, Shrisingha Prabha, and the Tibetan translator, Pagor Vairochana, codified (this text) through translation and editing.**

The **Indian pandit** and leader of siddhas - *dpal gyi seng ge'i 'od* (Venerable Lion-Light), known as **Shrisingha Prabha, and the Tibetan translator** - *rnam par snang mdzad* (The One who Manifests Form), known as the monk **Vairochana**, born into the **Pagor** family, **codified** the unmistakable meaning (of this text), using exposition and study to **translate** from an Indian language into the Tibetan language and to **edit** by comparing the Indian and Tibetan manuscripts.

Texts Quoted by Commentator  
Romanized Tibetan or Sanskrit  
versus  
Tibetan Wylie Transliteration  
(with chapter numbers of quotations in Volume Four translation)

*Bangdzö Trul De*: bang mdzod 'phrul lde, chapters 41, 43, 49, 50, 51, 54, 55, 57

*Bramze Gyepai Gyü*: bram ze rgyas pa'i rgyud, chapters 47, 51, 51, 51

*Chichö Semtig*: spyi gcod sems tig, chapter 53

*Chöying Dzö*: chos dbyings mdzod (or 'grel), chapters 42, 43, 46, 50, 50, 53

*Chöying Rinpochei Dzö*: see *Chöying Dzö*

*Chöying Rinpochei Drel*: see *Chöying Dzö*

*Damtsig gi Long*: dam tshig gi klong, chapters 46, 46

*Dochu*: mdo bcu, chapters 43, 47, 48, 48, 49, 52, 52, 55, 57

*Dorje Ötroi Gyü*: see *Jetsün Tampa Dorje Ötroi Gyü*

*Dorje Tsemo*: rdo rje rtse mo, chapter 49

*Drel Chung*: 'grel chung, chapter 55

*Drimed Kadag gi Gyü*: dri med ka dag gi rgyud, chapter 55

*Dütsi Chüthig*: bdud rtsi bcud thig, chapters 43, 44, 44, 47, 52, 52

*Garab Dorje*: dga' rab rdo rje, chapters 44, 46, 47, 49, 52

*Guru Rinpoche*, chapter 51

*Gyutrul*: see *Sangwa Gyutrul Drawa*

*Jamgön Mipham*: 'jam mgon mi pham, chapter 46

*Jetsün Tampa Dorje Ötroi Gyü*: rje btsun dam pa rdo rje 'od 'phro ba'i rgyud, chapters 46, 47, 48, 53

*Jetsün Tampa*: rje btsun dam pa

*Khorlo Tsempai Gyü*: 'khor lo brtsegs pa'i rgyud, chapter 41

*Khyungchen*: khyung chen, chapters 53, 53, 53, 53

*Kunsal*: kun gsal, chapters 46, 50, 50

*Lado*: see *Lado Sangwai Khorlo*

*Lado Sangwai Khorlo*: la zlo gsang ba'i 'khor lo, chapters 47, 47, 52, 52, 52, 52, 53, 53, 53, 54, 55, 55

*Lamrim*: lam rim, chapter 55

*Longchen Rabjam Tantra*: klong chen rab 'byams rgyal po'i rgyud, chapters 42, 42, 43, 45, 46, 47, 48, 49, 49, 49, 49, 49, 50, 52, 50, 50, 52, 52, 52, 53, 53, 53, 53, 53, 53, 55, 55, 56, 56,

*Longdrug*: klong drug, chapters 50, 50

*Longsal Barmai Gyü*: klong gsal 'bar ma'i rgyud, chapter 41

*Mejung*: rmad byung, chapters 42, 42

*Mendo*: sman mdo, chapter 46

*Menngag Nyinggi Gongpa*: man ngag snying gi dgongs pa, chapter 52

*Mutig Trengwa*: mu tig 'phreng ba, chapters 51, 55

*Nagarjuna*, chapter 55

*Namkha Dang Nyampa Yige Medpai Gyü*: nam mkha' dang mnyam pa yi ge med pa'i rgyud, chapters 43, 49, 50, 50, 52, 53

*Namkhache Gyepa*: nam mkha' che rgyas pa, chapter 42

*Namkhache*: nam mkha' che c47, 48, 48, 48, 48

*Namkhai Tha Dang Nyampai Gyü*: nam mkha'i mtha' dang mnyam pa'i rgyud, chapter 49

*Nelug Rinpochei Dzö*: gnas lugs rin po che'i mdzod, chapter 45

*Ngama*: snga ma, chapters 44, 49, 49, 51, 52, 55

*Nyingpo Döngyi Gyü*: snying po don gyi rgyud, chapter 52

Omniscient Guru, probably Longchenpa, chapters 45, 52

*Rinpochei Gyen*: rin po che'i rgyan, chapters 47, 47, 47

*Rübal Tsagyü*: rus sbal rtsa rgyud, chapter 52

*Sangwa Gyutrul Drawa*: gsang ba sgyu 'phrul drwa ba, chapter 46

*Tingdzog*: gting rdzogs, chapters 42, 44, 46, 46, 51, 52, 52, 52, 53, 53, 54, 54, 54, 54, 54, 56

*Trul De*: see *Bangdzö Trul De*

*Tsalchen*: rtsal chen, chapter 53

unknown Longchen text: chapters 46, 49, 49, 51, 52, 52

unknown text: chapters 43, 46, 46, 46, 51, 56

*Yangjed Trulde*: yang 'byed 'phrul sde, chapters 44, 46

*Yangti Nyida Nyingpo*: yang ti nyi zla'i snying po, chapter 46

*Yeshe Dünjung gi Gyü*: ye shes bdun 'byung gi rgyud, chapter 48

*Yeshe Namkha Dang Nyampai Gyü*: ye shes nam mkha' dang mnyam pa'i rgyud, chapter 51

*Yeshe Sangwai Gyü*: ye shes gsang ba'i rgyud, chapter 49

*Yige Medpai Gyü*: see *Namkha Dang Nyampa Yige Medpai Gyü*



# Glossary of Sanskrit Words

## Volume Four

Some Tibetan words were translated into Sanskrit words. This translation of the commentary contains 1866 total occurrences of 85 unique Sanskrit words. Kaya occurs 431 times, 99% in the form of dharmakaya, sambhogakaya, nirmanakaya, kaya and kayas.

Other Sanskrit words include: 250 buddha, 1962 samsara, 140 mahasattva or sattva or sattvavajra or vajrasattva, 133 nirvana, 99 karma, 72 tantra, 64 dharmadhatu, 40 bodhisattva, 29 vajra, 18 kriyatantra, 16 anuyoga, 16 mahayoga, 16 prajña, 16 vajradhara, 15 chakra, 14 atiyoga, 14 lotus, 14 yogatantra, 13 pratyekabuddhas, 13 sravakas, 13 vajrapani, 12 ghanavyuha, 12 yoga, 11 ati, 11 bodhichitta, 11 dharma, 10 guru, 10 mudra, 10 siddhi, 8 charyatantra, 8 paramita, 8 sattva, 7 lokas, 7 pratyekabuddhayana, 7 sravakayana, 6 jnanasattva, 6 pratimoksha, 6 samayasattva, 6 sutra, 6 vairochana, and 5 sugata.

Other Sanskrit words include: akanishtha, padma, ratna, samantabhadri, vajrayana, mahamudra, mahasattvavajra, mantrayana, sangha, sattvayoga, tathagatas, nirmanakaya, pandit, pretas, stupas, tripitaka, upadeshas, vinaya, akasagarbha, asanga, bhagavans, brahma, dharmadhatu, dhatu, gomi, guhyamantra, mahasiddha, maras, prana, ratnakuta, rupakaya, siddhas, sthavira, svabhavikakaya, tushita, ubhayatantra, and vajradhatu.

## Romanized Pronunciation versus Wylie Tibetan

### Volume Four (other than book titles)

*chalwa* phyal ba  
*dang* gdangs  
dzogchen rdzogs chen  
Garab Dorje dga' rab rdo rje  
*gyangphenpa* rgyang 'phen pa  
Kathogpa ka thog pa  
Khenpo Zhenphen Öser mkhan po gzhan phan 'od zer  
*Kunjed Gyalpo* kun byed rgyal po  
Longchenpa klong chen pa  
*longde* klong sde  
*lung* lung  
Mipham mi pham  
*murthugpa* mur thug pa  
*mutegpa* mu stegs pa  
*Pawo* dpa' bo  
*rigdzin* rig 'dzin  
*rigpa* rig pa  
*rolpa* rol pa  
*rolpa-thugje* rol pa thugs rje  
*rol-tsal* rol rtsal  
semde sems sde  
terma gter ma  
*thigle* thig le  
Thubten Pema Rabgye thub bstan pad ma rab rgyas  
*thugje* thugs rje  
*tsal* rtsal  
*yab-yum* yab yum  
*yeshe* ye shes  
*yidam* yi dam

# Frequencies of Selected English Words

## Volume Four

'Pure Perfect Presence' occurs 585 times, and is defined in Volume One on pages 84-85 and pages 103-104 and in Volume Two on pages 45-46 and page 161.

Pure Perfect Presence or *rigpa* (181) is the root (57), source (129), king (204) and creator (120) who creates (558) and governs (7) all (772) phenomena (561) of the universe (149) of unceasing (89) uncompounded (54) self-originated (511) wisdom (810).

Through sound (25), light (61) and rays (15) of the elements (63) of space (184), air (13), fire (21), water (40) and earth (15), Pure Perfect Presence manifests (361) its empty (91) essence (689) as the unique (36) *thigle* (31) of total (166) victorious (95) self-perfected (201) primordial (412) enlightenment (235).

The energy (181) of Pure Perfect Presence abides (284) as the nature (564) of dimensions (153), emanations (61), objects (245), experiences (97), displays (60), forms (85), qualities (143), ornaments (6), varieties (40) and worlds (29).

Pure Perfect Presence transcends (363) causes (337), effects (211), acceptance (230), rejection (309), achievement (76), attainment (64), actions (166), affirmation (52), negation (55), accumulations (44), accomplishments (209), antidotes (12), appearances (211), change (40), transformation (79), analyses (48), applications (162), empowerment (17), entry (6), practices (289), conclusions (62), explanations (806), distinctions (53), deities (68), good (64), evil (25), renunciation (67), examples (38), reasons (43), visualization (13), classifications (16), considerations (55), purification (178), realms (211) and words (100).

Pure Perfect Presence manifests its nature as the five Perfections (50). Teachers (273) teach (244) Teachings (389) whose characteristics (88) correspond (20) to the intellect (14) and desires (165) of assembled (3) Retinues (105) in specific (90) Times (155) and Places (41).

Realization (183) of the unborn (96) ultimate (95) truth (85) of the indivisible (42) non-dual (55) real condition (343) beyond (503) concepts (305) and references (34) arises (96) through relaxation (48) in secret (71) transmission (32).

Sentient beings (172) who follow (199) and depend upon (130) the Tantric Natures (8), like views (99), meditations (250), initiations (2), mandalas (26), samayas (221), behavior (37), traveling (152) paths (244), training (58) on levels (282), sacred activities (103), limited wisdom (6), fruit (11), subtle teachings (4) and connections (9), deviate (15) from the understanding (307) of the pervasive (44) equality (141) of unfabricated (67) completeness (74) and develop (61) obstacles (29) for dzogchen (124) knowledge (85).

Practitioners (120) who produce (95) efforts (307) by struggling (267) with different (82) methods (44) of vehicles (131) to cultivate (76) the supreme (54) meaning (262) of the state (608) of liberation (55) establish (94) the basis (146) of dualism (141).

Various numbers occur 2264 times. The verb 'to be' occurs 3852 times in various forms. Negatives like not, non, cannot, and so forth, occur 2071 times. Conjunctions and auxiliary verbs occur 8548 times. Articles, prepositions and pronouns occur 24361 times.